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"LIBERTY, HOLINESS, LOVE."

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RELIGIOUS MISCELLANY.

For the Register and Observer.

MR UPHAM'S TRACT ON REGENERATION.

I have read with a great degree of interest Mr Upham's late Tract upon Regeneration, published by the American Unitarian Association. This is a subject in which many of our friends feel a deep and it seems to me a growing interest. It is also a point of faith, about which those who do not agree with us, have been left in a great degree of uncertainty as to what we believe. I am glad to see this Tract, which is a close, scientific, and consistent treatise, covering, for aught I know, the whole ground belonging to the topic. If it goes to the bottom of the subject, it must be satisfactory. I have felt that it does not—and as the subject is so important in itself, and as there is so great an interest now felt in it, I have thought best to state publicly the objections to Mr Upham's views which present themselves to my mind. This has seemed to me the best way to call forth what of further light and information may be thrown upon the subject, by Mr Upham or any other person so kindly disposed as to undertake it. I am persuaded that nothing could be more interesting or profitable to many of your readers.

In the remarks I have to make I shall find it convenient to put Mr Upham's first and third questions into one, for the first that I shall speak of; and the second and fourth also into one which will be the second to come under consideration. 1st, 'By whose agency is regeneration brought about,' and by what means is it to be effected?' 2d, 'Does it produce, or suppose any essential change in our natures, meaning by "nature" our intellectual and moral constitution, or as it was called by the older writers "our make,"' and 'what is the nature or general description of the effect it produces upon the character?' The first question relates to the agent and the means, and the second to the effect produced by them.

To the first part of our first question, 'by whose agency is regeneration brought about,' Mr Upham answers: 'In the first place it is God's work. He giveth us, in the established means of grace all the powers and faculties necessary to produce it.' Here regeneration can be called God's work in no other sense than anything else that man does whether it be good or bad. Further—Mr U. says, 'the general tenor of scripture is opposed to the idea that man is naturally unable to obtain regeneration by *his own* efforts.' I have no room for long quotations, but would say that Mr Upham seems to represent regeneration as man's work. He indeed refers to the assistance of the Holy Spirit and the agency of God. But still he leaves the impression upon the mind that we are no more dependent upon supernatural aid for our holiness than we are for any other attainment. The Christian is no more dependent upon God for his holiness than the farmer for his crops of corn and grass, the scholar for his learning and the mechanic for his skill, and we might also add, the most abandoned for his wickedness. In short if *anything* can be said to be man's work, it is his regeneration and salvation. I am aware that Mr U. says p. 14 that, 'It is, then, the doctrine of Scripture, that in the regeneration of our spirits, to a life of virtue and piety God and man co-operate,' and I have no design to pervert or misrepresent his meaning. But when I look to see *what assistance* God renders us, I find it expressed as I have said above. God gives the Christian the same assistance in becoming holy that he gives the murderer and the debauchee in their wickedness, and I cannot see upon Mr U.'s representation that he gives him any more—see pp. 13, 14.

My first objection is, that Mr U. does not make enough of Christ. He overlooks entirely his influence in any capacity except that of Teacher and Example, and makes salvation man's work. Undoubtedly there is a sense in what it is man's work, but if we have no supernatural aid except what Mr U. seems to allow, it seems to me that man's case is hopeless. If one is to build his religious character upon 'the reason, judgment and conscience,' it is a work of obedience to law. I will quote a few passages of Scripture that seem to me to oppose this view. Acts xiii. 39. 'And by him, 'Christ' all that believe are justified from all things from which they could not be justified by the law of Moses.' Gal. iii. 21. 'For if there had been a law given which could have given life, verily righteousness should have been by that law.' Gal. ii. 21. 'For if righteousness came by the law then Christ is dead in vain.' Reference is here made to the law of Moses I admit, but we are assured that the reason why 'life' could not have been given by that law was not the imperfection of the law but man's weakness. Rom. viii. 3. 'For what the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh,' has done for us, is the inference. Did Christ then only make a fuller revelation of the law of righteousness and life than Moses had done before him? If so of what avail can it be to us, since men failed of 'life' before not from any defect or obscurity in the law but from the weakness of their sinful flesh? I am not aware that there is anything addressed to the 'reason, judgment and conscience,' either as law or motive that can make salvation and life easier under Christ than under Moses—and we are assured that by the works of the law no flesh shall be justified. 'For by grace we are saved through faith; and that not of yourselves; it is the gift of God—not of works lest any man should boast.' I cannot reconcile these declarations of the inspired writers with Mr Upham's views, that a man can be said to work out his own salvation just as much and in the same use of language that he can be said to write a letter or walk to his neighbors—that it is a work of obedience to laws addressed to the 'reason, judgment and conscience.' If however his view be correct—man may glorify himself for his holiness and salvation; but I do not see how he can give glory and honor to God or Christ for it.

The effect produced by regeneration is thus described: 'a greater degree of charity, kindness, veracity, honesty, integrity, benevolence, humility and heavenly-mindedness—or increased zeal to promote the happiness and improvement of man and to secure the favor and the blessing of God.' Here is nothing said of love to God, the first and the great commandment; there is love to self, a 'desire for food and blessing,' and love for our neighbor, but none for God and Christ.

This is the second objection that presents itself to my mind. The feelings 'are fluctuating and insecure,' we are told, 'their vigor and vivacity decay as we pass the boundaries of youth,' and a 'Christian character established upon them therefore is like the house built by the foolish man upon the sand.' 'But the reason, the judgment and the conscience endure forever and he who builds his religious character upon them we liken to the wise man who built his house upon the rock.' Now love to God is not a master of 'reason, judgment, and conscience,' but it is a feeling. Is 'the first and the great commandment' love, which 'is also the fulfilling of the law,' 'fluctuating and *insecure?*' does it 'lose its vigor and vivacity' in the *Christian's* heart? and is 'he who establishes his Christian character upon it, like the foolish man who built his house upon the sand?' Really this seems too much like 'laying another foundation.' Law and not Love is addressed to and has to do with the 'reason, the judgment and the conscience;' is our religion then one of law or of love? Are we Jews? are we under the law or under grace?

Regeneration, by the understanding of all, is the change through which one enters the Christian life. It seems to me that Mr U. has not gone to the bottom of the matter in describing the *agent* (man) and the *means* ('the Sabbath,' 'the Bible,' 'Prayer,' Self-examination' and 'a faithful, modest and industrious discharge of the duties of life.') No mention of the Holy Spirit and Christ without whom no man can come unto the Father. And when we consider the effect 'a greater degree of charity, kindness, veracity, honesty, integrity, benevolence, humility and heavenly-mindedness,' I am constrained to ask if the state to which regeneration in Mr Upham's view of it brings man is in very fact the Christian and divine life? Is there not something more in religious experience than Mr Upham has told us of? I turn to Paul and find that the fruits of the spirit—the effects of regeneration—most prominent in his mind and those he enumerates first are '*love* and joy and peace.' Has Mr Upham described the agent, the means and the effect of regeneration, or only of that part of it which is appropriately called moral improvement? Does he make men religious or only moral in their character?

I now pass to state the difficulties that I find in the way of Mr Upham's view of the nature of the change. 'The conclusion to which we are brought . . . is that regeneration in the gospel sense *does not* suppose any essential change in the faculties, the principles and the structure of our original natural constitution—does not destroy nor diminish nor add to the primary springs of thought or affection.' Paul says that 'the natural man receiveth not the things of the spirit of God; for they are foolishness unto him, neither can he know them; because they are spiritually discerned.' Here it seems to me that Paul says there *is* a change in the faculties—an essential change in the '*natural* constitution.

Mr Upham illustrates regeneration by several other changes; thus the child's change in his tastes and preferences for one and another kind of amusement, and so too the changes of adult people in their friendships and attachments. This would also confirm the impression that Mr Upham has not reached the heart of the matter. If a child at one period prefers his top, then his hoop and after that his kite, there is no radical change. It is love of playthings still, there is no change in the essence of the feeling but only in the form of its manifestation. So too of our changes in our friendships. But is the change from sin to holiness no more radical than those just referred to? Does not the change imply not only that we *do* better but also that we *be* better? Is it not we our self-most selves that must be better as well as what we do? Must we not make the tree good that the fruit may be good also? I will state this point a little more definitely. The soul is the source and fountain from which flow all our thoughts, feelings and actions. The actions are only the expressions and manifestations of the thoughts and feelings. We We may have many thoughts and feelings we do not express. Hence we have far more control over our actions than we have over our thoughts and feelings. Thus one may refrain from the act of adultery when he cannot keep himself from looking on her to lust after her. One can refrain from murder while he cannot always prevent anger rising in his breast against his brother. One can easily force his hand to give, but can he as easily force his heart to be charitable and generous? Here we see there are two parts of our character, the spontaneous and the voluntary, the latter it is man's work to change since it depends upon the will; the former does not depend upon the will but very slightly if at all, and it seems to me that He only who made it can change it, and that this change is as much an act of *special* and *immediate* divine agency as creation or any other miracle. Is not this change in the spontaneous part of the character quite as necessary to holiness and salvation as the change in the voluntary part? This is the distinction between ourselves and our actions. Our actions we can control and change but ourselves we cannot change. Must not the fountain and source of lust and hate and anger and selfishness situated in the spontaneous part of our character—in our very selves—be removed? All that we ever do for ourselves seems to me to be nothing more than to prevent the expression of these passions—to keep ourselves from the overt acts they would lead to, and pray for help. This help must come from God, not like the rains which make our crops grow, not like the faculties by which we may become learned, nor like the strength by which we walk and live—all of these come alike to the praying and the unpraying, to the good and the evil; but it must come like the power by which Jesus wrought his miracles, by faith, obedience and prayer. It is God's act and in no sense is it or can it be called man's. Man can no more change *himself* than he can change the complexion of his skin or the length of his stature. Now I do not find that Mr Upham has taken any notice of this part of regeneration. For this part of regeneration we are as I think indebted to Christ. So any one loves self and the world supremely; when he is regenerated he loves God and his neighbor supremely. Is not this a radical change—'an essential change in the structure of the original natural constitution?'

I have but one more objection to present. It seems to me that Mr Upham does not make sufficient account of the religious feelings. We are commanded to love God with all our mind and with all our souls and with all our strength. Certainly this cannot be without rapture. Love is the most transporting of all feelings. Witness its manifestations in the various relations of life, between brothers and sisters, persons betrothed, husband and wife, parent and child. In these cases it leads persons to do and say many things that seem silly, foolish, and extravagant to those who are not, and never have been under the influence of the same feelings. The same intensity and ardor it seems to me, ought to be allowed to the religious feelings as are allowed to these human ones. Nothing so much changes the character as strong feeling. There is hardly any one thing in human experience that changes one so much as the conjugal and parental affections. Shall not love to God change the soul as much? I have been accustomed to think that our public religious meetings on the Sabbath and other days do as much for our sanctification and salvation by the excitement they afford to the religious and devotional feelings as they do by the moral instructions they give our minds. But Mr Upham is opposed to this means of regeneration. Undoubtedly it is of but very little use unless the conduct is regenerated by Christian principles, but I think no one can become truly regenerated without it.

Mr Upham's tract when taken for what it *is*, a statement of a *part* of regeneration, the part we can do ourselves, is a clear, able, explicit and scientific performance. I have no objection to what is affirmative in it; I am troubled only by what is negative, by his denying that there is anything of importance in regeneration that is not included in his view. His tract when taken for what it *is* is true, but when taken for what it professes to be and for what it will be taken for, a complete and thorough treatise, it seems to me faulty. Is it so, or am I wrong? I should not have said a word had I been alone in my feelings upon the subject. But it seemed to me that there were enough of us who sympathize in this matter to justify the call for further information. It is a matter which not only concerns most intimately every immortal soul among us, but it is also all important to the sacred cause we are engaged in, that we have right views upon the subject; and no one can do more good to the cause of Christ than by discoursing and proclaiming to others the truth upon this momentous subject.

I have stated my objections boldly and strongly, and perhaps with the appearance of a feeling of antagonism and controversy which I have not; I have no love of controversy and have stated these objections only to have them removed, that I may have for myself and others rest upon this point of faith. W. D. W.

SUNDAY SCHOOL INSTRUCTION.

If you have excited the attention and gained the confidence of your pupil, the way is prepared for direct religious instruction. I do not mean that no religious instruction should be given, till you are certain that the mind is awakened, and the affections won: but I mean that no direct religious instruction can be given with much hope of success, till these objects are effected; and therefore, that all our exertions should at first be directed to the attainment of these objects.

The essential principles of Christianity are few, plain, and simple. It was the peculiar blessing of the poor, in the time of our Savior, that to them the Gospel was preached. It therefore contained nothing beyond their apprehension. They were not perplexed with metaphysical subtilties, and nice distinctions, and elaborate creeds. They were taught their duties in plain precepts or engaging parable; and the sanctions of religion, the rewards and punishments annexed to the performance or neglect of their duties, were placed before them, under striking figures indeed, but in a manner too plain to be misunderstood. The Bible nowhere contains a *system* of faith, or of duties. No one of the inspired writers has taken occasion to draw up a creed, or present a summary of Christian truth. Our Savior and his Apostles gave their instructions, adapted always to the circumstances, and character, and even the local situation of those whom they addressed. They constantly took advantage of present objects, and passing events, to associate religious truth with the common affairs of life. It was the fowls of the air, and the lilies of the field, that were to inspire confidence in God; it was the well of Samaria, under a sultry sky, that suggested the Fountain of living waters, 'of which whosoever drinketh shall never thirst;' it was the Isthmian games, that were to teach the Corinthians the value of persevering energy. Moral truth, that is thus associated with natural objects or with human actions of frequent recurrence, is rarely forgotten. It becomes a subject of daily thought, and is wrought into the very texture of the mind. It should therefore be our aim, in the instruction we give to children, to imitate our own great Instructer. We should teach *them*, as *he* has taught us.

It is our object to lay the foundation of a religious character; and the great command of religion is to *love God;* and the grand motive for the performance of this duty is, that *God hath loved us.* We are rational beings, and cannot act without an adequate motive. We cannot love God, unless he is presented to our minds under a character deserving of love. Nay, more, we cannot love God with all our hearts, unless his image is presented to our minds in connexion with ourselves. We must feel that he is *our* God; that *we* have an interest in his favor; that he is good to *us.* This principle should never be forgotten in our instructions. When we teach a child to repeat 'Thou shalt love the Lord, thy God, with all thy heart,' can we give him no reason for this command? Will no argument be suggested by what meets our eye, or strikes our ear? Is there nothing in the soft and refreshing green spread over the earth, on which the eye reposes with so much delight; is there nothing in the clear blue sky, which almost bewilders the fancy, and leads us on through trackless space almost to the throne of God; is there nothing in the sounds heard from every bush and tree, and which almost thrill the heart with vernal delight; is there nothing in the fragrance which is wafted to us in every breeze, and which brings with it life, and health, and joy;—is there nothing in all this to prove that God is good? and cannot a child be made to apprehend, that it is God who is giving *him* these delights? When his cheek glows and his breast pants with healthful exertion, cannot he be taught that it is God, who is supporting his life; that it is God, who is giving his lungs their play, and directing his blood through his veins? When he takes an honest pleasure in the exertion of his faculties, and in exhibiting to you his intellectual improvement, is it not the time to show him that his memory, and judgment, and imagination are all the gifts of God?—that it is *his* 'inspiration that giveth us understanding?' I would have it every hour—and every moment—brought to the mind of a child, that *God is everywhere*, and *God is good.* —*Haven.*

For the Register and Observer.

Messrs. Editors,—I send you the following extracts for insertion in the Register if you think them worthy. The one is from Ralph Venning, the other from Ralph Erskine—both clergymen of some talent—the one was a Churchman, I believe, the other a Presbyterian. Erskine was a poet—at any rate he wrote many verses in rhyme. I know not that Venning did half a dozen lines. Their given names are alike, and their tastes took somewhat the same turn. Ralph Venning wrote 'Orthodoxe Paradoxes,' and Ralph Erskine, 'The Believer's Riddle.' They were both pious, spiritual men; but Venning, I suspect, had more of 'the milk of human kindness' in him. Erskine's book of Sonnets was popular at the first, and still continues to be a favorite with the multitude. I have the 33d edition published in 1788. Venning, I suspect, is little known in this country certainly. I have the 3d edition of his Paradoxes which was printed 1650. He wrote an Irenikon, and they who do thus, seldom live long in this contentious world.

CONCERNING GOD THE SON.

He (i. e. the Believer) believes that the father is not son; yet he believes that whatsoever the father is, the son is the same.

He believes that God hath no form; and yet believes that Christ was in the form of God.

He believes that in Christ there are two natures, and yet he believes that Christ is uncompounded.

He believes that Christ is not God and *a man*; yet that he is *God-man.*

He believes that the Son of God, and the Son of the Virgin is but one Son.

He believes that Christ remained what he was, and without change becomes what he was not.

He believes that the Father of Eternity was born in time.

He believes that he who made man, was made man.

He believes that Christ was before Abraham was, and yet he believes that Abraham was born long before him.

He believes that Christ was for a little time with men on earth; and yet he believes that he was never wanting from God in Heaven.

He believes that Christ never offended his Father, and yet he believes that Christ lay under his Father's wrath.

He believes that God the Father was always well-pleased with his Son; and yet he believes that the Father once forsook him in displeasure.

He believes that wherever Christ is, there is God-man: and yet he believes not that Christ's humanity is everywhere.—*Ralph Venning.*

My life's a pleasure and a pain;
A real loss, a real gain:
A glorious paradise of joys,
A grievous prison of annoys.

I daily joy, and daily mourn;
Yet daily wait the tide's return;
Then sorrow deep my spirit cheers,
I 'm joyful in a flood of tears.

Good cause I have still to be sad,
Good reason always to be glad;
Hence still my joys with sorrows meet,
And still my tears are bitter sweet.

I 'm crossed, and yet have all my will,
I 'm always empty, always full;
I hunger now and thirst no more,
Yet do more eager that before.

With meat and drink indeed I 'm blest,
Yet feed on hunger, drink on thirst;
My hunger brings a plenteous store;
My plenty makes me hunger more.

Strange is the place of my abode,
I dwell at home, I dwell abroad;
I am not where all men may see,
But where I never yet could be.

I 'm full of hell, yet full of heaven;
I 'm still upright, yet still uneven;
Imperfect, yet a perfect saint,
I 'm ever poor, yet never want.

I 'm sinful, yet I have no sin,
All spotted o'er, yet wholly clean;
Blackness and beauty both I have,
A hellish black, a heavenly fair.

Ralph Erskine.

SOCIAL INTERCOURSE.

The first requisite is, that *simplicity* and *frankness* which restore speech and manner to their natural occupation of expressing the real thoughts and feelings of the individual. That 'speech was given to conceal our thoughts,' may be a clever maxim for the trickery of diplomacy, but little has it to do with Christian morals and manners. There is a sort of sullen pride, and of false shame, which are often represented by foreigners as our national characteristics, and, perhaps, not without some reason. We seem often to regard our opinions as a property, which is not to be dispensed lavishly, and may not be invaded with impunity. 'I have a right to my opinions, and you have a right to yours, and let us both keep them to ourselves,' is the language of a spirit not uncommon. This is not the way for enlightened opinion to prevail. There is no occasion to confound frankness with obtrusiveness—they have no affinity. But there is much occasion for our saying, at convenient seasons, freely and fairly, what we think. The world would be all the better for it, as to truth; and ourselves all the better as to Christian simplicity. The attitude of defiance is misplaced here. 'Know my thoughts? you could not if my heart were in your hand, and shall not, while it is in my own possession,' may be all very well as a resistance to oppressive inquisition, but it is not very well as keeping up a conventional mystification and twilight of opinion which individuals have got beyond. The great merit of many men, of whom we speak as having lived before their age, and anticipated the advance of a subsequent generation, was, after all, perhaps rather in the plain expression of their thoughts, than in those thoughts being far beyond the convictions of, at least, some other men of the same period. And what can be more hostile to the utility of social communication than the conventional coldness and indifference on topics of interest which many affect? There is no excellence without strong feeling. The woman who made her way into the banqueting-room where Jesus sat, to express her bursting gratitude by anointing his feet with ointment, and wiping them with her hair, committed a violation of all the conventional proprieties, which Simon the Pharisee did not fail to remark, nor Christ fail to excuse. To be without emotion, or make a jest of emotion, is one of the worst cants and affectations. It is most injurious to character, and most hostile to the cultivation of mind and heart by social intercourse.

One great obstacle to benefit by social intercourse is that *exclusiveness* which the priests and scribes, the aristocracy of Judea, were so scandalized at Christ's disregarding, by conversing occasionally and familiarly with the lower and despised classes of their community. In defiance of a nominally received doctrine, which teaches, with such extraordinary emphasis, the natural equality and identity of humanity, there is a continual effort to cut up the race into classes, to sort them out by a nomenclature of vain distinctions, and then make them as strange as if they were inhabitants of different planets. This exclusiveness, enforced most by the highest, but mimicked almost down to the lowest, infallibly generates a narrow-mindedness, which may sometimes have fatal consequences. The first revolution in France would not have taken its nobility by surprise, had they not been grossly ignorant of the opinions, feelings, wants, sufferings, indignation, of the other classes. To know the diversities in men, which different modes of life and occupation generate, is one of the consequences of a more liberal and extended habit of communication, most useful to the mind of the observer and, through its influence on him, to the minds of all.

Pretension is very much in the way of men's doing one another all the good they might. There are too many who delight in gathering others around them, not to give them pleasure, but to attract to themselves their observation, and their admiration, though it be only for the most adventitious circumstances. These are the sort of people whom Christ advised, when they made a feast, to call in the halt, the blind, and the beggar from the way-side; and who did not take his advice. It is all over for improvement with the victim of pretension. They whose aim is display are little likely to learn from others, and as little likely to teach others, except it be by the absurdity and disgust of their example. He who says by implication, 'I am Sir Oracle, and when I ope my lips, let no dog bark,' can only meet with the sarcasm, suppressed by the civil and the servile, uttered by the proud or the careless, 'Verily you are the man, and wisdom will die with you.' Neither party can so be benefited. 'Ye are brethren;' why do ye assume and domineer by the way? is a question with more rebuke implied, than, 'Why do ye fall out by the way?' Insolence is worse than irritability. He who seeks others, simply to show them what he himself is, in talent, greatness, wealth and splendor, is the proprietor of a sorry exhibition; as would be manifest to himself, could his sight be fairly turned inward on the reality. There doubtless are qualities which elevate their possessor above others, but one characteristic of their possession is the absence of pretension, and a disposition for the fair interchange of instruction and enjoyment.

INTELLECUAL SENSUALITY.

Nothing is more dangerous to the young mind than that *intellectualized sensuality* which passes under the name of an accomplished education, among the higher ranks, and is spreading even to the middling classes: that sickening process in which the grosser appetites are softened down, and the intellect is called into exercise on the lap of voluptuousness; in which a love of the beautiful is developed, for no other end than to multiply sensual enjoyment; and where the arts and the muses are called in to administer to delights formed on a negative morality. Thus it is that the worst vices are found in school-polished, civilized life. Thus it is that the seducer and the adulterer, the duellist, the gamester, the prodigal, and the cheat are found among what is called the higher classes. Thus it is that high life equals in vices low life in its crimes. The morality being equal also in both cases: in the one from want of education entirely, and in the other from the love of gratification.

For the Register and Observer.

BROWNSON ON THE LABORING CLASSES; AND THE WESTERN MESSENGER.

Mr Editor,—The crude and visionary notions of this writer, which if carried into effect would issue in the very dissolution of society, have evidently found no favor even with the classes of persons, whom they professed to benefit. They have met with the silent contempt, or the indignant refutation, which they merited: and no one, who cherishes the best concern for the welfare of the community, or whose mind has not become miserably perverted by false theories or malignant passions, can entertain with any complacency speculations at once so absurd and revolting.

Among the just and good things, which the very exceptionable article referred to has called forth, I find a communication in the last number of the Western Messenger, under the signature of 'H.' The writer briefly discusses the leading points in Mr Brownson's paper, which he exposes as advancing 'principles totally destructive of the whole of our present social system.' 'The writer,' says he, 'proposes certain measures, which he admits cannot be introduced but by means of a civil war, 'the like of which the world has as yet never witnessed.' Now as such a civil war is rather a serious matter, it may be well before we involve our country in its horrors, and destroy our whole social system, that we should calmly enquire, whether the evils of which Mr B. complains do really exist, and, if they do, whether the remedies, he recommends are calculated to remove them.

Among these measures proposed by this pretended philanthropist, *is a perfect equality of property*, and the utter abolition of the relation in society between the employer and employed. No man according to him should hire his labor to another. 'Wages,' he pronounces, 'a cunning device of the devil.' But is not this individual himself employed by the United States Government, and does he not let himself for wages or salary to the amount of some hundreds per year?

Another of the schemes of this political zealot is 'the destruction of the clergy both catholic and protestant.' The priest, he represents as 'universally a tyrant and an enslaver of his race.' He acknowledges 'no difference of any importance between a catholic priest or a protestant clergyman: both therefore, to adopt his felicitous expression, 'ought to go by the board.'

It is in relation to this measure, that the writer of the article in the Messenger, enquires, 'in what manner is the destruction of the priesthood to ameliorate the condition of the laboring classes? Mr B. has given us much fervent declamation, but not a single idea on this head.'

We take pleasure in copying the following just and seasonable remarks, which command our unqualified approbation, and which we commend to the consideration of all, who are disposed for any reasons to entertain the absurd and corrupting theories, to which we have alluded.

'Who are the clergy, whom it is proposed to destroy? They are a body of men, who, forsaking the money-making pursuits of the rest of the community, devote themselves to promote the welfare and highest interests of their fellow men, of all classes and conditions. It is the very object of their sacred office, to exhort the powerful to be just and merciful; the rich to be liberal and kind; to console those in affliction, and to induce all to become humble, and pure, and good, and virtuous, and holy. Now in all this there is certainly nothing injurious to the laboring classes, or which should render the destruction of this order of men desirable to them; but much to the contrary. Mr B. may see in the sending of the schoolmaster and the minister into the abodes of poverty, nothing but 'a bitter mockery,' a mockery at which devils may laugh;* but to me it presents a very different aspect: and I doubt not that multitudes among the laboring poor, have seen in these missionaries the ministering angels of their heavenly Father, sent for their salvation and the salvation of their families. Is it nothing to a poor man to have a warm and intelligent friend, who takes a sincere interest in his welfare?—a friend who assists him with his counsel, and, when needed, with his purse? Is it of no service to him that this friend should procure him work when he has none?—should advise him how to render his efforts for the maintenance of himself and family, and for the improvement of his condition, most effective, and should assist him in placing his children to advantage? Is it of no advantage to a poor man, whose poverty, as is but too frequently the case, is caused by some bad habit, to have some one who will render him sensible of the consequences of such habit, and assist him in curing himself of it? Is it of no value to the poor man to have one to speak to him of God, of eternity, and of judgment to come? to acquaint him with the consolation and promises of the gospel, and to teach him how he may secure to himself the benefit of these promises, and become an heir of immortality? Is it nothing to him to be taught that he too has a Father in heaven, who watches with a most tender solicitude over his welfare, and who orders his lot in wisdom and love?—that whatever befals him is not the effect of chance or of the malevolence of his fellow men, but is the appointment of his Father?—that it is sent for his discipline and improvement, and that not one drop of bitterness will be suffered to be infused into his cup of life beyond what is necessary to render it in the highest degree salutary? Will it add nothing to the happiness of the poor man to be then taught that there is a beneficent Providence who watches over him? And will the belief of this Providence not give a new as-

pect to his situation in life, and to every thing that befals him? And yet, of this friend Mr B. would deprive the poor man—for the ministry which effects all this is not the creature of an idle fancy, but a glorious reality. If Mr B. will only open his eyes, he can, in his own city of Boston, see the successors of the worthy Tuckerman, a Barnard, a Sargent, and a Waterston, visiting daily the abodes of poverty, wretchedness and vice, and doing for their unhappy inmates all, ay, and much more than all that I have said. And yet this glorious ministry Mr B. pronounces to be a bitter mockery, at which devils laugh!

Again, is it nothing for the poor man to have the common schools open to his children, as much as to those of his wealthier neighbors?—to see them there instructed in those branches of knowledge which shall fit them for increased usefulness in life, and shall thus enable them to rise above the station which he himself occupies in society? And of this consolation too Mr B. would deprive him. It is true, that he declares himself friendly to popular instruction, but then he has no faith in priests and pedagogues.† I suppose therefore, that he intends that learning, like religion, is to come by intuition.

The second remedy, for the fancied evils of society, which Mr B. proposes, is the substitution of a new religion for the one thus destroyed; and to this new religion he gives, by one of those misnomers to which *reformers* of his class are peculiarly prone, the name of the 'Christianity of Christ.' What are to be the peculiar tenets of this new religion does not very clearly appear. Enough however is apparent to show that it is to be a kind of political leveling engine, used 'to bring down the high,' 'to bring up the low,' and to bring about an absolute equality of property. There is also something said in this connexion about brotherly love; but it does not appear how this brotherly love is to be introduced. In this case again, Mr B.'s language and actions are directly at variance; for nothing can be more unfavorable to the diffusion of a general spirit of sympathy and universal kindness than the state of isolated independence in which it is his wish to place man.

One of the distinguishing traits of this new religion, is to be the superior zeal of its professors for the contemplated social regeneration, and their willingness *to be damned* in its cause.‡ Now I must confess that I deem this willingness *to be damned* a very dangerous feature. Men are not liable to be damned for doing what is right, but for the commission of crimes; and hence the willingness to be damned to effect a measure, involves the willingness to attain to it by the commission of crime. How dangerous to the peace and welfare of society a set of men, destitute of property, and reckless of future retribution, may become, in the hands of designing demagogues, has been abundantly evinced by the darker days and darker deeds of the French revolution. As to Mr B.'s attempt to assimilate this guilty recklessness, to the noble self-devotion of St. Paul, that is equally unworthy of his understanding and of his heart.

* Boston Quar. Review, p. 365. † ib. 375. ‡ 390.

CHRISTIAN REGISTER.

BOSTON, NOVEMBER 28, 1840.

THANKSGIVING.

The festival of Thanksgiving is peculiarly a New England custom. It originated with our Fathers. It has ever been observed by their children. That it approves itselt to the good sense of others, as having some foundation in reason, nature and religious feeling, is evident from its growing prevalence in our country. In most of our northern and western, and in some of the southern states, a Day for public Thanksgiving and Praise is now annually appointed by Executive authority. This may undoubtedly be attributed in part to the emigration from New England into these portions of our country. The cities of the west are built up, the soil of the west is tilled, her workshops are crowded, her thriving villages, her smiling valleys, her wide savannas, are peopled by the sons of New England. And they have not forgotten Jerusalem or the land of their fathers. Many of its habits and customs and feelings cling to them, and are fondly cherished by them; they love to keep this feast unto the Lord, throughout all generations. But this general and increasing adoption, by our sister states, of the Puritan's holy day is not to be attributed solely to emigration from New England. The intrinsic beauty and propriety of the festival have contributed largely to secure it the regard and observance of others. It has been seen to be a good thing, to possess a sanctifying and comforting power, to be rich in good influences upon the individual heart, upon social relations and public opinion. They, who have been put in trust of office and authority to guard and promote the public interest, have felt it right to use their station and influence, in setting up this stone of remembrance. And they have judged wisely and acted faithfully. For there is a good moral influence and power in the day. It hath healing and comfort in its hours, it hath strengthening and refreshing influences in its associations. It leaves a mark in the thoughts and feelings, gives a tongue to conscience and a voice to duty.

Some, indeed, have an opposite feeling and impression. Besides the narrow-minded and short-sighted economist, who regards every day taken from labor and business as so much lost to the community, and whose opinions in this instance are unworthy of consideration, there are some who say that to multitudes, the day is anything but a day of gratitude, thankfulness and praise, but rather one of sorrow, and it may be of sinful murmuring and regret. There are some who say that to them, it is the *gloomiest* day in the year, a *sad way mark* on the journey of life. They would it never came, they would it were never appointed, because it opens afresh the fountains of grief that time has sealed, because it calls up the shadows of the past, and speaks of other days and brighter years; because it unlocks the graves of affection, unseals the eyes of death, brings around them the forms of the mourned, the loved, the lost, makes their heart yearn in sadness over departed treasures; and they question, whether by thus reviving and impressing the recollection of sorrow, disappointment and trial, it does not tend to give gloomy rather than cheerful views of life, to excite regret rather than awaken gratitude, to make the mind muse with pain on the mysteries of providence, rather than rest with confidence on its mercy and righteousness.

It cannot be denied that it is one of the influences of the day, to unlock the fountains of memory and stir its waters to their very depths. But are not these fountains like the pool of Bethesda, whose healing power depended on its waters being moved? Is memory itself an evil and a curse? Is it not rather a blessed and glorious prerogative, whereby we disarm misfortune and death, and retain in fact the treasures of which they would deprive us? Would we bathe in the waves of Lethe if we could? Would we lose the recollections of the days that are gone? Would we give up the memories that are hallowed in our hearts because of the absence of the original realities? Would we reduce life to a point, to a momentary consciousness, and say, let the past be a blank, so that this momentary consciousness be without regret? But one answer can spring to our lips. We start at the very idea of such a curtailment of our existence and our powers. The memory is the *life*. Independently of its important office in the guidance and management of our affairs, and in all the mental operations of reason and thought necessary in conducting them, the memory makes the real inner, spiritual life and happiness. By it we gather up all the teachings of observation and experience, all the lessons taught and the impressions made, by the varied scenes of joy and sorrow, of triumph and trial, that have marked our lot from the cradle up, and compress and distil them into the musings of an hour. Whatever quickens and facilitates the action of the memory, adds to life, enlarges, expands, increases the sum of existence. This day does this. It is intended to do it. And it is only a very diseased and ill regulated mind, a prey to a morbid sensibility, or scourged by an evil conscience, to which this cannot do good. Admit that it carries us back to other days, and it may be, to happier hours. Admit that through the power of association it brings before us more distinctly than any other period, the forms of those we have loved and lost! Does not all this chasten and purify and elevate? Though the seat be vacant, in the endeared circle, is not the place in our hearts filled? Is not the spirit there? Is not the image there, distinct, clear, undimmed by time? And while memory recalls their forms, and their eyes are again beaming on us in love and kindness, does it not recall also their virtues, the excellence of their characters, the beauty of their example, and all the gladness we had in their presence? Can not the ear of the heart hear them, and the eye of faith see them beckoning us onward and upward to heaven? Surely whatever serves to bind us more closely with the past, and deepen its memories and its lessons, must do good to every mind, that has the slightest measure of Christian faith, the faintest glimmering of Christian hope. We look upon it as one of the benefits, not an objection to this day, that it is a point around which gather the fondest memories and the holiest associations of life. If it make vivid the recollection of past sorrows, it must also to a just and contemplative mind make vivid the recollection of past joys and pleasures, prosperity and success, and teach and convince it, that whatever are or have been the number or the severity of its trials, the multitude of mercies, the richness of its blessings far outweigh them, and thus, while it shows that there is ever cause for gratitude, tend to awaken and make practical grateful emotions. This is the first good influence of the day. It does serve to deepen and inpress the sentiment of dependence upon a higher power, and to awaken and give life and spirit to the sentiment of gratitude by reminding us that our mercies are ever greater than our trials, and that at all times we have cause to bless God. The revolving year has not brought to all gladness, and prosperity and progress. To many there have been anxious days, and sleepless nights and fruitless efforts. Many have lost property; many are fearing they shall lose it; many have met with ill-success and disappointment, find themselves crippled in their means and straitened in their circumstances, when they looked to be at ease and security. With multitudes there is doubt and trouble and care, anxiety, suspense, apprehension; and yet the great fountains of comfort, happiness and enjoyment have not been dried up or turned aside from us. The great common mercies of life and providence, which are after all the most needful and important, have been new every morning and fresh every evening, and are daily showered upon us in unmeasured bounty. Common mercies, those mercies which are as free as the air, as wide spread as the light of the sun, and of which every one who will, may taste and see how good the Lord is, these, though least praised, are the most valuable. We feel their worth, only when deprived of their enjoyment. As we go forth to the daily routine of duty, we take but small account of the common air and light of heaven, that surround and bless us. What would the captive in a dungeon give for the smallest breath of their freshness, for the slightest glimpse of their purity and brightness? We think but little of the sources, that hourly minister to our pleasure, our instruction, our happiness. What would not the deaf, the dumb, the blind give, could their ears be opened, their tongues unloosed, their eyes unsealed? We take but small account of health as we bound along the path of life with a firm step, and a vigorous frame. What would not the invalid give for an hour free from weakness or pain? We think but little of affection, as it daily shines upon our lot, and gladdens our homes with its presence. What would not the forsaken and disconsolate, the lone and solitary ones of earth give for one smile of affection, for one look of sympathy, for one strong grasp of the hand, that told them there was a heart whose pulses vibrated to their own?

It is these common and countless mercies, that are denied to but few, and some of them for any great length of time to none, it is these, that are the great fountains of happiness. It is not the distinction of our lot, the things that separate and mark us and put us above others, but it is the things that we possess in common, that we share with others, that are the gifts of God to all men, it is these that make life joyous and gladsome. Reflection teaches us this. But we want something to make us *reflect*. And this is the very purpose and effect of this day. It has this effect. The very fact, that it is appointed, that it is peculiar, out of the common course, coming but once a year, clothes it with power to touch the heart and conscience more than any ordinary occasion. It is impossible, that any man, whatever may have been his vicissitudes for the past year, whatever may be the present position of his affairs or circumstances, it is impossible that he should this day, come up to the temple of worship or seat himself in the circle of his family and not feel, more deeply than any other occasion can make him feel, that he has multiplied and unnumbered reasons for deep and earnest gratitude to that Being, to whose Providence he owes every hour of health, peace, safety and comfort he has enjoyed. He may have indulged in undue anxiety, he may have given way to discontent and fretfulness, he may have been forgetful or insensible to his many blessings, through some particular loss or disappointment in some favorite plan or enterprise. This day convinces him of his folly and ingratitude, makes him feel how good the Lord is, that his blessings are as perpetual as the light, as multiplied as the moments of existence. His heart is touched and softened and purified by the recollection of the silent tokens of God's love and care and kindness, which have been hourly bestowed on him, received without thought and enjoyed without praise. He refuses to admit anxiety, to cherish discontent. A sense of dependence, that fills him with joy and peace amidst the uncertainties of the future, emotions of gratitude, that arm him with holy resolution and devout purpose take possession of his spirit. He is happier because he is made to reflect upon and perceive the true sources of happiness. He is more grateful because he sees how *abundant* and *overflowing* these sources of happiness are to himself and others. This is the natural and direct tendency of this festival. This is the influence it is designed to exert, the effect, which, if our own heart may be made the criterion of judgment, we are satisfied it produces, on a multitude of hearts.

Another good result, another moral effect produced by this day, and strong reason for upholding and perpetuating its observance, may be found, in its influence upon the benevolent and social affections. The affections are the great elements of character, the great safeguards of virtue. We had almost said they are stronger than principle, they are mightier than conscience. Sure we are that if we can develope and strengthen the social and domestic affections, if we can keep them active, vigorous, warm and pure, we do more for social happiness and the security of individual virtue, than can be effected in any other way. The young man, who carries the image of his mother in his breast, who bears about with him the remembrance of his father's blessing and of that father's love and interest in his reputation and character, who sees a sister's tenderness smiling upon his exertions and frowning upon his indulgence, and who through the strength of his affections feels himself surrounded, as he goes forth to the struggle and strife of life, with the influences of home, that young man is safe. He bears with him a charm that shall disarm temptation, whatever form it may assume. He has within him impulses and feelings, ties and memories, that shall make him strong and keep him pure, and guide him with clean hands and an unsullied heart, through all dangers and trials. Now it is one of the objects of this day, it is one of its unquestionable influences, that it tends thus to strengthen and develope the *social* and *domesic affections*, to nurture, expand and call them forth. It quickens indeed, the interest of all in all. We thought indeed, the day before Thanksgiving, as we were walking through the streets and passing through the markets, and witnessing the bustle and preparation, the eagerness to purchase some token of remembrance, some gift of love, or some offering of charity, that all men bore a more benevolent aspect, looked more pleasantly, felt more kindly toward each other, as if sharing in a common sympathy, and in anticipations of a day of rational and chastened gladness. We believe this day has this effect; that it is a tie which serves to bind the whole community together in the bonds of a closer citizenship, and the brotherhood of a purer love. But it is especially hallowed to home. It is a day consecrated to domestic affection, to those deep and enduring sympathies of our nature, which are fostered by kindness and relationship. Ah, could we from some high battlement of heaven, have looked down, two days since, upon every dwelling in this broad commonwealth, should we not have felt that to be a good and holy festival, which produced the scenes we beheld? What happy gatherings of families! What affectionate greetings! What earnest inquiries! What glad sympathy and joyous intercourse, atoning for months of absence and separation. How many, it may be, who felt cold and distant toward each other, met thus in kindness and forgiveness, regretted their temporary alienation, and in this hour of common gratitude, renewed and strengthened and purified their common love. How many, it may be, rebuked of their selfishness and taught by bereavement and sorrow the priceless value of affection, felt all that is good and pure and holy and benevolent in their hearts stirred up within them, were led to a tenderer love, a kindlier manner, a deeper sympathy in the happiness of those whose happiness depends on them.

A BAD CUSTOM IN ORTHODOX CHURCHES.

A custom prevails in many Orthodox Churches, which we deem altogether bad, and against which, it seems to us, no one who respects, as he should, the common rights of humanity, can easily avoid feeling himself in duty bound to protest. We refer to the usage, whereby members are not allowed to go out of the Church as freely as they came into it; and in consequence of which individuals are often made to suffer great inconvenience, and sometimes subjected to treatment, all but barbarous. Facts showing the truth of this statement are continually occurring in different parts of the country; and we are sorry to learn that our own city has recently afforded an instance in point. We notice it in our columns, not certainly because it gives us pleasure to dwell on the faults of Christians whose opinions and modes are different from our own, but from the consideration, that wrong doing, as well in the Church as out of it, depends for its correction, in a great degree, on public opinion, and that this cannot be expected to act with efficiency for the abatement of an abuse, till the abuse itself is exposed.

The account of the case to which we have alluded, is from the 'Church Reformer,' and relates to the excommunication of a young lady from the Church in Essex Street. It appears from that paper, that during a discussion, which took place at a public meeting held some weeks ago, the Rev. Mr Himes, Pastor of the Chardon Street Society in this city, offered the subjoined remarks and presented the documents which follow them.

'Mr Himes said that there was a great restlessness to be observed in the creed and test Churches. He knew of some 10 or 15 cases of persons connected with Orthodox, Methodist, and Baptist Churches who wished to obtain a discharge in order to unite with other Churches. Not one of them could succeed. He would read a letter which would admirably illustrate this subject. It would show how easily persons are *put out* of the Church, though they may find it difficult to *get* out. The person to whom this letter had been addressed, was a young lady who had been guilty of nothing but absenting herself from the customary services of the Church in question. I will not now name the Church, for it is not my *purpose* to do any thing more than is necessary to illustrate the subject that has come up this evening. They admitted that her character was unexceptionable but refused her a letter of dismission. It seems that she had a truly humble spirit, and laboring under a deep sense of unworthiness, had absented herself from the communion table. She afterwards attended another Church and received consolation from attendance there. She told her pastor of this, supposing he would certainly rejoice, but on the contrary, she was treated with great severity. And on persisting in her design to leave the Church and unite with the Christian Church in Chardon Street was EXCOMMUNICATED, and *admonished* according to the following letter.

At a meeting of Union Church, Friday evening, May 29th, 1840, *voted*, That Miss M. F. W. having been guilty of a breach of covenant in absenting herself without cause from the ordinances of this Church, and having refused to hear the pastor and the committee, and also having contumeliously abjured her covenant which she made with this Church—she is hereby excommunicated.

Attest, WILLIAM V. ALDEN,
Clerk of Union Church.

Miss W.—It is my painful duty, as pastor, to send you the above vote. It seems that a Church of Christ, acting deliberately, and with prayer, and with a sense of accountability to Christ, have cut you off from a standing in the Church of God. Now if you are in the sight of Christ, an excommunicated person for a breach of your covenant, no sympathy or protection which any professed Church of Christ can afford you, will lessen your guilt, or restore you to membership in the Savior's body. If we have done according to the mind of Christ in this matter, 'whatsoever is loosed on earth shall be loosed in heaven.'

I regret that you should think yourself converted or renewed in your religious feelings at a time when you so manifestly show to us that you are in the way of sin. While you remain impenitent and unhumbled for your neglect of duty, and refuse to make confession, you deceive yourself; and they who flatter and encourage you in this course are partakers in your sin.

Whenever you are truly penitent for what you have done, the Church will rejoice to restore you, and we shall look for your application for peace and reconciliation with the Church as a sign that you are truly converted. May the Shepherd and Bishop of souls hasten the time! Until then, you are by vote of a Church of Christ declared to be cut off from visible union with him, and cast out amongst his enemies and to the power of the god of this world, that your spirit may be saved in the day of the Lord Jesus.

Let me affectionately and solemnly exhort you to consider your ways, and in time to repent and escape the doom of apostates from Christ. I remain your friend,

N. ADAMS,
Pastor of Essex St. Church.

Boston, June 1, 1840.

And this, in the good city of Boston and in the year of our Lord, 1840! Whose heart, not case-hardened by orthodox custom, but burns with indignation? Bad enough seems the bare act of expulsion, considering the trivialness of the offence; the letter which followed it, is outrage added to injustice. Can one easily conceive of a more revolting specimen of presumption and cruelty? Mark some of its leading expressions. 'Whatsoever is loosed on earth shall be loosed in heaven;'—and this applicable to the doings of the Essex Street Church, is it? If so, why cry out any more against Popish infallibility? If not, why quote the text? 'Cut off from visible union with Christ'—'cast out amongst his enemies'—'and to the power of the god of this world'—'escape from the doom of apostates from Christ;'—and all this to a young, tender female;—all this, too, for what? some heinous crime? It is not pretended; any reproach even the slightest, on her moral character? no; but simply and solely, as it appears, for disregarding a rule or custom, established neither by Christ nor his Apostles, but by erring men, and choosing to worship God and commemorate Jesus at the Chardon Street, rather than the Essex Street Church!!!

ECCLESIASTICAL BONDAGE.

The subject of the preceding article naturally leads to the consideration of the cruel bondage into which many good minds are inveigled, especially those of the younger class amongst us, by means of the periodical excitements that are thought so much of by our orthodox brethren, and also of the unauthorized and pernicious use which is made, in their churches, of covenants, whereby that unhappy state of bondage is perpetuated. On these topics a great deal might and ought to be said, in times like these; and we intend hereafter to remark upon them freely and at considerable length. Meanwhile, let our readers consider the following appropriate suggestions, which we quote from a late excellent Tract on Regeneration, by Rev. Mr Upham of Salem.

'We consider the step of making a profession of the Christian name, and of espousing the Christian cause, as a most important, serious, and solemn transaction, as one which ought to be taken with the greatest caution, deliberation, and reflection. Regarding it in this light, we cannot, in conscience, purposely throw a person into the midst of a great excitement, and then prevail upon him, while in excitement, to take this step, any more than we could reconcile it to our consciences, to a get a man excited, by any other cause, by strong drink for instance, and then induce him to conclude a bargain, or sign a note, or enter into any civil contract or obligation of moment.

This leads me to express my astonishment at one aspect of the state and operation of things among the Orthodox Churches. The covenant to which the names of converts are required to be subscribed is so construed by their rules and practice of Church discipline as to cause a departure from the speculative opinions it embraces, and a removal from the Church of which it is the standard, to be considered as a breach of faith, and a violation of sacred vows. Of course, whoever sign those covenants, must be considered as surrendering their Christian liberty and bartering away their most precious rights. They also voluntarily place themselves in a situation where they will not be able to perform their Christian duties. For it is not only our undeniable privilege to study the Scriptures for ourselves, and to form and express freely our views of Christian truth, it is a most solemn, urgent, and perpetual duty. He who promises to adhere to a particular creed, or a particular Church, all his life, throws away this privilege, and is false to this duty. I am astonished that so many can be induced to do what no Christian has a right to do, to give up their most sacred privileges, and bind themselves never to perform their most solemn duties. I am amazed when I see ministers, while the praises of liberty of conscience are on their lips, exhausting all their arts and energies in persuading, and hurrying, and driving the young, the ignorant, the confiding and the conscientious into a snare with which Christians never ought to be entangled. I am shocked to see ministers avail themselves of the bewildering fervors of a local and artificial excitement in inducing those, whom Christ came to make free, to enter into obligations which are inconsistent with Christian duty, and subversive of all Christian rights, and into which no individual can be morally justified in entering himself or in persuading another to enter.'

We find the following interesting notice and analysis of Mr Adams's Lecture on Christian Faith, in the Congregational Observer, published at Hartford and New Haven. This Lecture was previously delivered at the Warren Street Chapel in this city.

'He introduced his subject, CHRISTIAN FAITH, with the anecdote of Alexander the Great and his physician Philip, as it is related by Plutarch. The substance of the story, as many of our readers will recollect, is, that Alexander being taken dangerously ill, entrusted his case to Philip, his friend and physician.—Before the medicine was prepared, Alexander received a letter from one of his favorite generals, Parmenio, informing him that Philip had been bribed by Darius to poison him, and entreating him not to take the potion, which was preparing for him. This letter Alexander placed under his pillow, without the least sign or emotion, and when Philip entered, he handed him the letter, and while he was reading it, received and drank the potion. This act of Alexander has been variously characterized, by some as rash and fool hardy, by others as magnanimous, and almost sublime. Among the admirers of the act, there is much disagreement as to the grounds of their admiration.

At this point Mr A. shot off, apparently in a tangent, upon a graphic delineation of the character and writings of Rousseau—which he closed, preserving a perfect continuity of thought, with that Philosopher's opinion of the true greatness of this act of Alexander. Mr A. concurs with Rousseau, that the act deserves admiration, as an exhibition of *faith in virtue*. Alexander placed confidence in man—he believed, that Philip could not be so treacherous, so lost to truth and to shame, as to administer poison to his friend, with solemn protestations of his innocence, and with no signs of guilt. He trusted to human virtue, and in this the magnanimity of his conduct consists.

Mr A. thus introduced his subject, *Faith, Christian Faith*. He alluded to the three words in which Paul sums up the whole circle of our moral obligations, faith, hope, charity—faith comprehending our duties to God—hope, our duties to ourselves—charity, our duties to our fellow creatures. The Apostle mentions faith first, because it is the source of hope and charity—and says that charity is the greatest of the three, not because it is more important than the others, but their consummation.—Faith and hope stimulate to charity. Without them charity can have no existence—but since faith and hope are valuable only as the sources of charity, this last is declared to be the greatest. Faith is the foundation of all. Hence the Bible invariably represents it to be indispensable to salvation.

Mr A. exhibited the faith of Abraham both in points of comparison and contrast with that of Alexander. Alexander had faith in man, Abraham in God. Alexander's faith might have been misplaced; that of Abraham was fixed on the promise of Him who cannot lie.

He described faith as consisting of two attributes, belief, and a right determination of will. The Christian faith necessarily involves a belief, or assent of understanding, to three points, the divine existence, human accountability or a future state of rewards and punishments, and the divine mission of Jesus Christ. In this statement, he wished to avoid the points in dispute among Christians, all of whom agree that thus much must be believed in order to constitute a Christian. But, said he, belief alone is insufficient; for the devils believe and tremble. We must *choose* to believe. The will must be rightly determined. In this connection he refuted the error of modern infidelity, that men, in matters of religion, *must* believe as they believe, and hence cannot be accountable for their belief.

In conclusion Mr A. insisted that Christian faith is not only indispensable to salvation, but the foundation of all virtue and true excellence, in individuals and states; and observed, that for this reason, he was induced to bring the subject before the Institute; especially as new forms of infidelity, some under the mask of Christian professions, were threatening to destroy our institutions. He recommended the Christian faith as the duty of all, which is none the less, but much the more binding, because we are and should be in this matter accountable only to God.

This is only a very imperfect sketch of the lecture of the venerable orator; but it may gratify our readers to learn something of his views on a question of so much practical importance.'

EPISCOPAL PRESUMPTION.

A 'Doctrinal Catechism,' for the use of Episcopalians, has been published in England, in which are the following questions and answers.

'Who are your lawful and spiritual pastors? The ministers of the Church of England in these realms.'

'Are not Dissenting teachers ministers of the Gospel? No; they have never been called after the manner of Aaron.'

'Who appoints Dissenting teachers? They either wickedly appoint each other, or are not appointed at all; and so in either case thus assuming the office is very wicked.'

'But are not Dissenting teachers thought to be very good men? They are often thought to be such, and so were Korah, Dathan, and Abiram, till God showed them to be very wicked.'

'But may we not hear them preach? No; for God says, 'Depart from the tents of these wicked men.'

And so on!

SYNODS, PRESBYTERIES, CONSOCIATIONS, &c.

Gerret Smith, of Peterboro', N. Y., who has long been a distinguished member of the Presbyterian Church, remarking upon the kind of ecclesiastical bodies above named, says; 'We frankly admit, that the frequently bad character of such bodies, and the tendencies in the best of them to a perverse exercise of their power and influence, inspire us with strong fears of them all. A dozen years ago, and we were very much at ease with respect both to Methodist Conferences and to Presbyterian power; but, now, who that values Christian liberty and the rights of man, can consent to wear the yoke of the General Assembly of the Presbterian Church?—or who that abhors the despotism of Popery, does not equally abhor the rival despotism of American Methodism?'

TERMS OF COMMUNION IN THE CHRISTIAN DENOMINATION.

In reply to questions, respecting the terms on which the Christian denomination receive members to their Churches, 'the Editor of the Palladium,' the organ of that growing sect, remarks:

'By the Christians, candidates for Church membership are not catechized on *abstract* sentiments, so far as my knowledge extends.—The test of Church admission with them is, a full belief in God, his Son, his Spirit, and word; regeneration of heart; and a life of holiness. The point to be settled with us in such cases, is, '*has God received him?*' and the question is decided on evidence produced from the *daily fruits* the person bears: if it has been unto holiness, he is received into *full* fellowship with the Church. *After* uniting with the Church, baptism is generally administered as soon as a favorable opportunity presents.—But it is not uniformly so; for I know of worthy members, in different Churches, who have never been baptized, and others who have been sprinkled in their infancy, who are held in good fellowship, and are lively stones in the Church. We however endeavor to enlighten and urge such persons to duty, but so long as they have conscientious scruples on the subject, their omitting to do what to us would be a duty, is not made a subject of trial, or a breach of Christian fellowship. The same is the case on all differences of opinion, on minor points.'

ALTERATIONS IN THE WESTMINSTER CATECHISM.

A rumor, it would seem, is abroad, that an edition of this Catechism has recently been published, under the direction of eminent Orthodox divines, wherein the doctrine of original sin has been greatly modified, so that in place of the phrases, (in the answers to the 16th and 18th questions) 'sinned in him,' and 'the guilt of Adam's sin,' which have been stricken out, we have language implying that each man is a sinner only on account of his own actions. The Editor of the Puritan, while he 'suspends his judgment as to the matter of fact,' touching the aforesaid rumor, remarks; 'that such a change, if known, would most assuredly destroy the sale of the edition, in which it is made.' We should be glad if such were to be the case; for the alleged alterations, though real improvements, go but little way towards making the work a fit one for children. We venture to predict, that the time is not far distant when it will be found difficult to dispose of any edition of the Assembly's Catechism in New England, which has not been altered in many more respects than the ones above named.

For the Register and Observer.

Messrs. Editors,—I happen to have the Order of exercises at the Dedication of Mr Ritchie's Church in Needham, containing the following Hymns: as they never appeared in your paper, if you think fit, you will do me the favor to insert them. They were written by Mr D. Kimball of that society, and he will excuse the liberty of a friend in sending them to you. The Sermon on the occasion was preached by the Pastor; and it was an excellent one.

Yours truly. A SUBSCRIBER.

ORIGINAL HYMNS.

1 Within the temple, Lord,
Thy children here have raised,
We come with filial trust
To offer prayer and praise;
And may our hearts and voices be
In fit accord to worship Thee.

2 Here may the Christian truths
In all their power be taught,
And many thoughtless minds
To wise reflection brought;
May all, in age and youth, aspire,
To be what God and heaven require.

3 May Faith that works by love,
And Hope, an anchor sure,
And Charity divine,
That ever shall endure,—
Here yield an influence which will prove
Our Christian piety and love.

4 And will the Just and Wise,
'Whose temple is all space,'
In temples formed by men
Be present by his grace?
Then here, O God, grant us to know
What blessings from thy presence flow.

—

1 Father Divine, thou Power Supreme!
To thee our humble voice we raise;
Our grateful offerings here we bring,
And seek thy face and sing thy praise.

2 'T was here a house of praise and prayer
Our pious fathers raised to Thee,
In times that warmed the patriot's breast
With ardent love of liberty.

3 Thou kindly heard'st their suppliant voice,
In that distressing, anxious hour;
While they confided in thy care,
And in thine all-sustaining power.

4 May we, their children, who have built
The house we dedicate this day,
Support thine institutions, Lord,
Nor from thy truth or precepts stray.

5 When our few years of service close,
Still be thy gracious favor given;
And unborn generations, *here*,
Be formed for glory,—formed for heaven.

WHAT NEXT?

It appears from the 'Protestant and Herald,' the organ of the 'Old School Presbyterians' in Kentucky, that Rev. Joseph Huber has been dismissed from the ministry, and expelled from the Church, by the Old School Presbytery of Louisville—for what? Why, because he saw fit to *marry the niece* of a deceased wife!! The lady herself, too, as it seems, was an object of ecclesiastical regard. We quote the Resolutions, passed Oct. 27, 1840!

'*Resolved*, That said Joseph Huber be, and he hereby is deposed from all the functions of the gospel ministry.

Resolved, Inasmuch as the General Assembly has decided, (see Digest, year 1814,) that the deposition from office of a minister of the gospel and his excommunication from the Church are distinct, the latter not being necessarily implied in the former: Therefore

Resolved, That the said Joseph Huber be, and he hereby is excommunicated from the Presbyterian Church.

Resolved further, That the Session of the First Free Church in Louisville, is hereby directed to institute process against Mrs Emily Huber, a member thereof, who, as represented to this Presbytery, has recently contracted marriage with the husband of her deceased aunt, and to adjudicate the case in accordance with the word of God and the standards of the Presbyterian Church.'

'The word of God!' Where in the Bible is woman forbidden to marry the husband of her deceased aunt? No where. As to the 'Standards of the Presbyterian Church,'—that is quite another matter. Let them see to it, whom it concerns.

RECENT PUBLICATIONS.

The power of Unitarian Christianity to produce an enlightened and fervent Piety. By W. E. Channing, D. D. Boston: James Munroe & Co. pp 43. Price 4 cents.

This excellent production appeared some time ago in one of the volumes of Dr Channing's works; but in the form of a tract, which it has now assumed, (it is number 159 of the A. U. A.) it will go into the hands of many who have never seen it; we are therefore glad that it has been so issued, not doubting that its effect, wherever read, will be most salutary. We copy the concluding pages:

I have thus stated the chief grounds, on which I rest the claims of Unitarianism to the honor of promoting an enlightened, profound, and happy piety.

Am I now asked, why we prize our system, and why we build churches for its inculcation? If I may be allowed to express myself in the name of conscientious Unitarians, who apply their doctrine to their own hearts and lives, I would reply thus: We prize and would spread our views, because we believe that they reveal God to us in greater glory, and bring us nearer to him than any other. We are conscious of a deep want, which the creation cannot supply, the want of a Perfect Being, on whom the strength of our love may be centered, and of an Almighty Father, to whom our weaknesses, imperfections, and sorrows may find resource; and such a Being and Father, Unitarian Christianity sets before us. For this we prize it above all price. We can part with every other good. We can endure the darkening of life's fairest prospects. But this bright, consoling doctrine of One God, even the Father, is dearer than life, and we cannot let it go. Through this faith, every thing grows brighter to our view. Born of such a Parent, we esteem our existence an inestimable gift. We meet everywhere our Father, and his presence is as a shining on our path. We see him in his works, and hear his praise rising from every spot which we tread. We feel him near in our solitudes, and sometimes enjoy communion with him more tender than human friendship. We see him in our duties, and perform them more gladly, because they are the best tribute we can offer our Heavenly Benefactor. Even the consciousness of sin, mournful as it is, does not subvert our peace; for in the mercy of God, as made manifest in Jesus Christ, we see an inexhaustible fountain of strength, purity, and pardon for all who, in filial reliance, seek these heavenly gifts. Through this faith, we are conscious of a new benevolence springing up to our fellow creatures, purer and more enlarged than natural affection. Towards all mankind we see a rich and free love flowing from the common Parent, and touched by this love, we are the friends of all. We compassionate the most guilty, and would win them back to God.—Through this faith, we receive the happiness of an ever enlarging hope.—There is no good too vast for us to anticipate for the universe or for ourselves, from such a Father as we believe in. We hope from him, what we deem his greatest gift, even the gift of his own Spirit, and the happiness of advancing forever in truth and virtue, in power and love, in union of mind with the Father and the Son. We are told, indeed, that our faith will not prove an anchor in the last hour. But we have known those, whose departure it has brightened; and our experience of its power, in trial and peril, has proved it to be equal to all the wants of human nature. We doubt not, that, to its sincere followers, death will be a transition to the calm, pure, joyful mansions prepared by Christ for his disciples. There we expect to meet that great and good Deliverer. With the eye of faith, we already see him looking round him with celestial love on all of every name, who have imbibed his spirit. His spirit; his loyal and entire devotion to the will of his Heavenly Father; his universal, unconquerable benevolence, through which he freely gave from his pierced side his blood, his life for the salvation of the world; this divine love, and not creeds, and names, and forms, will then be found to attract his supreme regard. This spirit we trust to see in multitudes of every sect and name; and we trust, too, that they, who now reproach us, will at that day recognise, in the dreaded Unitarian this only badge of Christ, and will bid him welcome to the joy of our common Lord. We desire to glorify God, to promote a purer, nobler, happier piety. Even if we err in doctrine, we think, that these motives should shield us from reproach; should disarm that intolerance, which would exclude us from our Father's house in heaven.

—

A Report of the Select Committee to the Society for Propagating the Gospel, &c., in North America. November 5, 1840. Boston.

This very useful Society was incorporated in 1787, and through the counsels and efforts of the wise and good men who have had the direction of its affairs, much has been devised and done for the furtherance of the gospel in the various waste places of our land. It appears from the interesting Report before us, that the amount of funds belonging to the society is a little more than $36,000, and the annual income of which is about $1800. It also appears, that the number of persons employed as missionaries, last year, under its auspices, is eight; and that the services of most of them were devoted to the wide field of the West. In respect to this department of its operations, we quote from the Appendix to the Report, as follows:

'The committee have maintained a correspondence both with the missionaries, whom they have employed, and with the committees, or trustees of the Churches, to whom they have ministered. From both of these sources they have received, agreeably to the standing rule of the society, faithful accounts of the religious condition and wants of the people: and, as far as the nature of the subject permitted, of the fruits and of the labors of their missionaries. They have also sought and obtained information from other sources, as to the usefulness and acceptance of the individuals sent, and have been much encouraged and confirmed in the appointments they have made, by this independent testimony.

It is proper also to state, that in conformity with the spirit and design of this ancient and venerable society, the committee have cautiously abstained from measures in any degree sectarian. The directions given to all their missionaries, are in substance the same which were prescribed by the society at its earliest formation. In all their communications and correspondence, terms of party and sectarian distinctions are scrupulously avoided. They have sought to be faithful to the spirit of a society, which was instituted solely for 'the propagation of the Gospel,' and not of a sect. They have accordingly abstained from the circulation of any tracts, which, however unexceptionable and excellent in themselves, might seem to bear, from their origin, a sectarian character. They are gratified in the belief, that as far as the nature of the charity, and the inevitable condition of things human permits, this sacred object has been preserved; that a truly catholic spirit, and respect for the opinions, rights, and feelings of all denominations of Christians have been maintained, and the sincere Gospel of Christ Jesus been diffused. As one evidence of this, among others, that might be adduced, it should be stated, that their missionaries, particularly at the west, are often invited to preach, and their labors have been cordially received, in Churches and among communities of various and differing denominations.'

We learn, moreover, from the pamphlet in hand, that this Society is not altogether unmindful of the needy who reside in New England. The Isle of Shoals, for instance, near Portsmouth, has been furnished by it, for several years, with a missionary and teacher of youth. The people inhabiting these islands live almost wholly by fishing;—some idea of whose character and circumstances, as well as gratifying impressions respecting the fidelity of the Society's missionary at that station, our readers may obtain from the two following communications received from him, within the present year;—'the one being an annual report, the other a letter addressed to the individual member of the Committee, who by the direction of the Society, visited Gosport, in the course of the last summer.'

'During the past year, the people on these islands have been much afflicted with sickness, and not being able at all times to obtain medical aid, have suffered more or less. The great storm in December did much damage here. Several industrious young men lost their '*boats*,' and fishing utensils, which has made it very distressing for them.

The people of my charge seem to be willing to do what they can for my support, yet they are able to do but little. For the past year they have raised forty dollars for my salary, and about ten dollars to procure fuel for the school and Sabbath. They will probably raise about the same the present year. I have received from the Society in Boston one hundred and twenty-five dollars; from the Rev. Mr Peabody's Church and Society, fifty dollars; and the remainder has been collected by Mrs Greenleaf, from various sources, to make up the sum of three hundred dollars, which constitutes my salary.

The cause of temperance is slowly advancing. The young man, mentioned in my last report, continues to walk the path of temperance, and is exerting a very happy influence among the young. No intoxicating drink is sold by any person except Mr Joseph Cheever, who came from Portsmouth a few months since, and has set up a 'dram-shop' on Smutty Nose. His shop is visited now and then by the common drunkards. O that he would abandon his wicked employment.

The Sabbath School continues to be prosperous. The day school is the medium by which we can gain access to the inhabitants. It numbers about forty scholars of both sexes, from four to twenty-two years of age. The school will, I think, compare with the common schools of New England. It is larger in the winter season than summer, for then the fishing business is in a measure suspended. The improvement of my pupils the past year has been good.

I am happy to say, that a spirit of enterprise and thrift is increasing in this little community, especially among the rising generation.

The attention to preaching has evidently been increasing the past year. Our prayer meetings have been sustained, and a growth in grace, on the part of Christians, is evident.

The congregation on the Sabbath is about three times as large as when I first came to these islands. We have had no special excitement on the subject of religion since my last report, yet we have had serious and attentive congregations, and, I trust, my labors in dispensing divine truth from Sabbath to Sabbath has not been in vain. Even if sinners are not converted, still the word of God will do good.

For the want of a sufficient number of persons who agree in sentiment, I have deferred the organization of a Church. It has not appeared expedient, from the want of suitable persons to take a decided stand on the Lord's side. I hope the time is not far distant when there will be a Church formed here. The regular administration of the ordinances would have, I believe, a very happy effect.

I have received twenty-five dollars from the Rev. A. P. Peabody, appropriated the last year to these islands, by the Society in Boston for propagating the Gospel, with a particular view to repair the meeting house. I have superintended the appropriation, and made the necessary repairs.

The people here recognize, with gratitude, the very generous aid they have received from their benevolent friends, in supporting their teacher and minister the past year.

The parsonage house is in a very leaky condition, and in stormy weather is quite uncomfortable. Some repairs ought to be made this season. By shingling the outside, (except the roof, which is good,) it would be comfortable for many years. Our benefactors have already done much for us, and this people. Still, if they feel disposed to contribute something for this purpose, it will be gratefully received, and expended to the best advantage.

ORIGEN SMITH.

Gossport, Isle of Shoals, Feb. 23, 1840.

Isle of Shoals, Sept. 19, 1840.

Rev. Dr Parkman,—I cheerfully comply with your request, in giving you some account of the mission here. And I am happy to say, for the encouragement of our benefactors, that the standard of piety among Christians is becoming more elevated. There have been several interesting cases of hopeful conversion within a few months. Five young persons, all of whom have been members of our school, have made a public profession of religion, and are exerting a very happy influence in this little community. They take a part in occasional religious exercises for prayer and mutual improvement.

I preach two sermons every Sabbath. We have a prayer meeting Sabbath morning and evening, and one on Wednesday evening. Mrs Smith has held a prayer meeting with the sisters, on Thursday afternoon, some of the time the past year. The Lord has been pleased to bless these feeble efforts to the salvation of souls, and to his name shall be all the praise.

Since the last of February, I have hardly heard a profane oath from any who belong on the islands. Last year there was one young man here, the most profane wretch I ever saw. He has since become religious, as I trust, and I had the privilege of baptizing him a few Sabbaths since. He is now as much engaged in the cause of Christ, as he was before in the cause of sin and wickedness.

For the past year the Sabbath school has been in successful operation—from thirty-five to forty scholars. Their attendance has been very regular indeed. The parents are becoming more and more interested in the Sabbath school, and we have much less prejudice to contend with than formerly.

The day school has been kept in operation about ten months the year past. The average number of scholars has been between forty and fifty. They have made pleasing proficiency in their studies; and their behavior, both in school and out, has been very commendable. The influence of the schools is felt among the people as well as children. The minds of some have been enlightened, their views enlarged, their daily deportment improved, and their prospect of usefulness and happiness brightened.

From forty to sixty, and from that to one hundred attend meeting on the Sabbath. When we first came to these islands, only two or three women attended public worship, now about one-half of the assembly are females. Mrs Smith has been very successful in getting the women out to meeting. And the good effects of attendance are increasing perceptibly, in the dress, manners, and conversation of the people.

About forty belong to our temperanee society, which excludes all intoxicating liquor. The person who sold spirits the past year, has abandoned the sale, joined our society, delivered an excellent address to the people, and pledged his future influence on the side of temperance. There is one man here who keeps spirit to sell to strangers and water parties, but he does not sell to the inhabitants on the islands.

There are four or five drunkards on all the islands, and four who call themselves 'moderate drinkers.' There are five men and five women who never attend public worship. Three of the men, however, will frequently come and sit on the steps of the meeting house, and listen to what is said, but we cannot prevail upon them to enter the sanctuary.

There are now twelve professors of religion on all the islands. May the Lord still carry on his work until all shall 'wait for his law.' We feel much attached to this people, and it is the desire of our heart to spend and be spent for them. Notwithstanding some trial and discouragements, yet we are encouraged to persevere in our labors. We would tender to the 'Society for propagating the Gospel,' our sincere thanks for the aid received already, and respectfully solicit its continuance.

I am, Rev. and dear sir, yours, respectfully.

ORIGEN SMITH.

Rev. Dr. Parkman.

INTELLIGENCE.

The Splendid Chandelier, which was exhibited some time ago in Faneuil Hall, manufactured in this city by Messrs H. N. Hooper & Co., has been suspended, agreeably to its original destination, in the hall of the House of Representatives at Washington. The following notice is from the National Intelligencer, and contains a better description than any we recollect to have seen in the Boston papers:—*Courier.*

The splendid *Chandelier* lately suspended in the hall of the House of Representatives, was lighted last Wednesday night; when a number of gentlemen assembled to witness its effect. We understand, from one who was present, that the effect was extremely brilliant. We had the pleasure of viewing and examining this splendid chandelier last Thursday morning. It is, certainly, without exception, the largest, most elegant and splendid chandelier we ever beheld.

The following description of this unique and splendid luminary, was furnished at our request, by a gentleman attached to the House of Representatives:—

The chandelier is of cut glass, and of the best workmanship. It has seventy-eight argand burners, arranged in two tiers of horizontal planes: the lower one has fifty-two, the upper one twenty-six burners, fitted with polished glass chimneys and ground glass shades, each burner having a distinct reservoir to contain the oil, and so arranged as to admit of removal separately from the rest.

The chandelier has also, immediately above the upper row of burners, twenty-six metallic ornaments, representing shields, with the arms of the States of the Union; it has also a band around the canopy, containing twenty-six metallic stars; the the whole surmounted by an eagle, with the shield of the Union. The chandelier contains two thousand six hundred and fifty cut glass lustres. and eight thousand cut glass spangles; the bottom is finished with a cut glass dish inverted, and a metallic skeleton ball

The rod which sustains the chandelier is made with a revolving joint, so as to admit of its being turned round, and is hollow to receive a gas tube, hereafter, if necessary.

The suspension rod is made of iron, and of sufficient length to reach the lantern of the hall, fitted with secure attachments for the chandelier, and the chains of the balance weight are covered with brass; the chains are of iron and made in the style of a watch chain; the pullies are also of iron; the balance weight is lead, cased with copper. All that part of the frame of the chandelier, and its metallic ornaments, that are visible, are finished in burnished gold. The diameter of the chandelier is thirteen feet; its weight seven thousand five hundred lb; and counterweight the same.

Rail-Road Bridge at Newburyport.—The editor of the Watch Tower, speaking of this Bridge, says:—

A more substantial piece of work can scarcely be found Every part is inflexibly firm; and the cars, passing some fifteen feet above the floor for common travel, and some thirty-five to forty feet above low water mark, present a truly imposing spectacle.—Perhaps no portion of road in the country can present so beautiful and varied transitions to the flying traveler as this—from East Salisbury to the South side of our town. From the marsh in Salisbury the traveler first views the town stretching from N. W. to S. E. as if it were some large city. As he approaches, he rises by the viaduct leading to the bridge to the elevation we have named, whence every part of the town—we had almost said every building in it—appears in its beauty upon the bank of the river before him. In an instant he passes over one of our principal streets, perhaps twenty feet above it; the next moment he crosses another upon its level; and before he can count half a hundred he enters the tunnel, passing thirty feet or more beneath High and Back streets, and when he emerges from this excavation he finds himself in *Guinea!*

Boston Fire Department—The Chief Engineer has just issued a pamphlet containing an account of the condition and resources of the body over which he presides. From this statement we find that the number of Engineers is 11, of members 598. The department is provided with 21 engines, 18,878 feet of leading and 478½ feet of suction hose, 18 hose carriages, 193 extra buckets, 30 ladders with the necessary tools of all descriptions. The city has 53 reservoirs, holding each from 300 to 400 hogsheads, 33 fire plugs from the aqueduct, and 7 wells. The department has been called out during the year ending Sept. 1, 1840, 113 times. The loss of property by fire, in that period was $77,973, of which $58,632 was insured.—*Post.*

Statistics of Massachusetts.—The Worcester Æ's publishes a number of statistical facts relating to the towns in Worcester County, derived from the valuation of the present year. Some of these are interesting. The number of Cotton Factories in the county is 84½, and of Woollen Factories 64½—one being devoted to both the cotton and the woollen manufacture. In the cotton factories are 136,375 spindles, and 3146 looms—as we suppose, power-looms In the woollen fatories are 32,553 spindles, and 1029 looms. Comparing these statements with the returns made by the assessors in 1837, for the report of manufactures then made by order of the Legislature, we find the number of cotton mills at that time was 74, and of spindles 124,720. There has therefore been an increase in three years of ten in the number of cotton mills, and of 11,637 in the number of cotton spindles. The number of woollen mills in the county in 1837 was 66, which are now reduced to 64. The present number of Paper Mills is 14; in 1837 it was 17. The present number of Iron Works of different kinds is 15. The average valuation, for the apportionment of taxes, is on houses $264 87; tillage land per acre $17 78; mowing, $26 11; pasture, $11 63; woodland, $15 65. In the town of Worcester, the valuation of houses is $600; tillage land, $30; mowing $50.—*Daily Adv.*

From England.—The Caledonian steam-ship arrived at this port on the 19th inst. She left Liverpool on the 4th inst. She had a boisterous passage. She has brought about 40 passengers from Liverpool, and 16 from Halifax. It is but 34 days since the Caledonia left this port for Liverpool. She took the place of the Columbia, which was not quite ready for this voyage. The passage of the Caledonia out was ourteen days.

The English news is principally local and unimportant. The steamer 'British Queen' left Portsmouth on the 2d. inst. She is reported to have put back to Hastings.

France.—The news from France is more important. there has been an entire revolution in the French Ministry. The Boston Daily Advertiser gives the following account of the change.

This appears to have taken place in consequence of exceptions taken by the King, to the draft of the royal speech for the opening of the session of the Chambers, which was about to take place. The passage objected to was the announcement of the immediate levy of 150,000 more troops. Representations had already been made by the German powers, to the increase of the French army, pointing out its tendency to disturb the peace of Europe. The King objected to the proposed increase, and the ministers immediately tendered their resignation, which was accepted by the King. This took place on the afternoon of Oct. 21. There is some diversity in the statements of the points of difference between the King and the Ministry. A meeting of the principal conservatives immediately took place, after the resignation was known, and the names of a new litt of Ministers were immediately laid before the public. It is said that the King first applied to Count Mole, and subsequently to Marshal Soult, to form the new Ministry. The details of the new arrangement were not fully settled until the 30th, when the ordinance announcing the new appointments appeared in the Paris Moniteur, as follows:—

Marshal Soult	President of the Council and Minister of War.
M. Guizot,	Foreign Affairs.
M. Duchatel,	Interior.
M. Humann,	Finance.
M. Villemain,	Public Instruction.
M. Martin (du Nord)	Justice.
Admiral Duperre,	Marine.
M. Cunin (Gridaine)	Commerce.
M. Teste,	Public Works.

The retiring Ministers were Thiers, President of the Council and Minister of Foreign Affairs; Gen. Cubieres, Minister of War; Remuset, Interior; Cousin, Public Instruction; Vivien, Justice; Ad. Boussin, Marine; Jaubert, Public Works; Gouin, Commerce; and Pelet, Finance. The new Ministry appear not to be popular with the Paris press, but it is supported by the friends of peace, and it is understood that it will be supported by Mole, Dupin, Passy, Salvardy, Lamartine and Dufaure.

The King and royal family on the 24th, took up their residence at the palace of the Tuilleries for the winter.

M. Guizot, the French Ambassador at London, and the newly appointed Minister for Foreign Affairs, took leave of Lord Palmerston, on his return to France, on the 24th.

The new minister took the oaths of office in presence of the King on the 29th.

It had been reported that M. Thiers was about to retire to Italy after the debate upon the address; but this report, was contradicted by the Constitutionnel, which declares the assertion entirely unfounded.

The war in Syria.—The Daily Advertiser gives the following summary of the news from Syria.

Some important military operations had been carried on in Syria, and a step had been taken in the negotiations, which, taken in connection, afford a prospect of a speedy settlement of the Egyptian question. A letter from Lord Palmerston to Lord Ponsonby, the British Ambassador at Constantinople, is published, in which he states that it is the opinion of the British Government, (and intimates an expectation that instructions to that effect will be given by the governments of Austria, Prussia and Russia,) that it would be expedient that the representatives of the four powers at Constantinople should be instructed to proceed to the Turkish Minister, and state to him that their respective governments, in pursuance of the 7th article of the separate act annexed to the treaty of July 15, 'beg strongly to recommend to the Sultan, that if Mehemet Ali should at an early period make his submission to the Sultan, and should agree to restore the Turkish fleet, and to withdraw his troops from Syria, from Adana, Candia, and the Holy cities, the Sultan should not only reinstate Mehemet Ali as Pacha of Egypt, but should give him an hereditary tenure to the Pachalic, according to the conditions specified in the treaty of July, and liable of course to forfeiture, by an infraction of those conditions, on the part of Mehemet Ali or his successors.'

A compliance with this recommendation by the Sultan, together with the successes of the Allied troops in Syria, and the altered position of the French government, seem likely to bring the Pacha of Egypt to terms.

The whole coast of Syria from Tripoli to Acre is in possession of the Turkish and Allied troops. Beyrout was the place last taken. The Emir Bechyr had surrendered, and with his family and suite, to the number of 115 persons, had arrived at Malta on board a steamer, on his way to England. Sidon was taken by storm Oct. 26, after a sharp action. Under the cannonade of several ships of war and four steamers, 800 Turkish troops, 700 English marines, and a party of Austrians landed and entered the place by assault. The Egyptian commander, with two bayonets at his breast, refused quarter, and resisted and was shot down. His troops then threw down their arms and surrendered, to the number of 500. Afterwards 1500 more were taken, and were placed on board the fleet. Of the marines, 15 were killed and wounded. Tyre was previously taken by two British frigates. They found there four months' provisions, in corn and other articles. They had also entered Caiffa, which was evacuated by its garrison, and took away all its brass guns and mortars, 1000 stand of arms, &c.

It was reported by the late accounts from Syria that Ibrahim Pacha had entrusted the command of his army to Soliman Pacha and had proceeded to Cairo to have an interview with his father. The Christian population of Syria had manifested disaffection to Mehemet Ali, but the Druses remained faithful. The Abbe St. Etienne had been sent to Mount Lebanon to preach to the Christians in favor of Mehemet Ali, but his mission proved a failure, and he had returned to Alexandria.

The London Evening Mail has the following remarks on the state of feeling in France in regard to the new Ministry.

The public seemed every moment to regard the new Cabinet as more and more likely to be able to maintain themselves triumphantly in office. The speculators on the Bourse, it will be seen, were not behind in this anticipation. In a word, as far as circumstances yet justified the formation of an opinion on the subject, it would appear that no Ministry had entered upon office during the last eight or nine years, with better prospects of permanency.

The Journal des Debats is the only one of the papers before us which enters avowedly into the arena as the champion of Ministers. In a very elaborate article, it pronounces a warm eulogium on the men who form the present Ministry, and expresses a perfect conviction that it will be able to maintain itself in power, as it will rally around it every constitutional man in France.

The Debats admits that attacks will be made upon the Government, but that they will be resisted, and put in force those laws which the Legislature had placed in its hands, and which had too long been suffered to remain a dead letter. The Debats concludes by demonstrating that no Ministry, of the nature just dismissed, could ever again be formed; and that if the present Cabinet fell, no other than a Ministry composed of the *Gauche* party, could be appointed in its stead.

The Debats, also, referring to the foreign policy of the new administration, states, that in respect to the Eastern question, it would be founded on the proposition contained in the last note of M. Thiers, restraining the *casus belli* to the destruction of Mehemet Ali's power in Egypt, thus abandoning all intention of insisting upon all Syria and St. Jean d'Acre remaining to him.

The Constitutionnel, and the other opposition papers, contend that the present Ministry could not be expected to remain in power; that they will only have added to the fears that pervaded France for her independence, and that the termination of the late crisis had only been achieved by the creation of another.

Temperance in Sweden.—The Rev. Mr. Baird, in a letter to the President of the American Foreign Evangelical Society, communicates some interesting intelligence in relation to the state of Religion and Temperance Cause in Sweden. Amongst other things, he makes the following statement:—

I called on the Crown Prince of Sweden, who is the patron of the temperance society. He at once acceded to my request, which was that he should set the example of banishing the brandy table. This is a small table of refreshments, with various stimulants, of which the guests partake before dinner, and the chief article of which is brandy. The consequence has been that not less than one hundred distinguished men in the kingdom have, within the last few weeks, given in their adhesion to a written pledge to do the same thing. This is a great point gained. The brandy table in Sweden, perhaps the greatest obstacle to temperance which fashion ever erected in any country, must now cease.

Louis Philippe, hearing that many valuable pictures were perishing in Spain, amidst the dissolution of the monasteries, and the convulsions of the war, sent Baron Taylor, a French gentleman of fine taste, with £100,000 from his own purse, for their purchase. Many noble pictures were thus rescued from inevitable destruction, and a collection formed, which as illustrating the style and spirit of a great and unknown province of art, and as bringing together in one gallery specimens of all the principal schools which flourish in Spain, is invaluable for the critic, the artist, and the historian. The collection, purchased out of his own private fortune, Louis Philippe has placed in a public gallery, and thrown open to the world without reserve or exception

New Alloys of Metals.—A curious and valuable discovery has just been made in the alloy of metals. A manufacturer of Paris has invented a composition much less oxidable than silver, and which will not melt at less than a heat treble that which silver will bear; the cost of it is less than 4d an ounce. Another improvement is in steel; an Englishman at Brussels has discovered a mode of casting iron so that it flows from the furnace pure steel, better than the best cast steel in England, and almost equal to that which has undergone the process of beating. The cost of this steel is only a farthing per pound greater than that of cast iron —*Mining Journal.*

Thames Tunnel.—Oct. 27th, the first stone of the Thames Tunnel was laid on the Wapping side of the river.

Thieves in Paris—M. Gisquet, in his memoirs, which have just been published, estimates the number of thieves in Paris at 10,000. Of these, 6000, he says, would steal your purse if left on a table, or in the box of a theatre; 3000 would pick your pocket, and of these 2000 would enter houses to steal by picking locks; and from 1000 to 1200 of them would commit burglary at night; and 600, at least, would not hesitate to commit assassination if it were necessary to do so to consummate theft

MARRIAGES.

In this city, Nov. 18, Mr Jonathan C. Rogers, of Woburn, to Miss Nancy Cummings, of Philadelphia.

On 23d inst. by Rev. Mr Robbins, Mr W. H. Conant, of the firm of C. C. & W. H. Conant, to Miss Ann Maria, daughter of John Howard, Esq., all of this city.

In this city, by Rev. R. C. Waterston, Mr Corbin L. Magness, of Newton, to Miss Clarissa Ann Hutchins, of Boston.

In this city, at Chardon street Chapel, by Rev. Mr Hines, Mr Robert Kershaw, of Andover, to Miss Mary White, of this city.

In Cambridge, on Thursday, Nov 12th, by Rev. Chandler Robbins, Mr Henry Pettes, of Boston, to Miss Mary, daughter of George Domett Esq., of C.

In Charlestown, by Rev. Mr Ellis, Mr Thomas H. Tyler, U. S. Navy, to Miss Hannah W. Skinner, of Beverly.

In New York, Mr Theodore Dean, of Raynham, Mass., to Miss Maria Crocker Leonard, daughter of Horatio Leonard, Esq., of R.

DEATHS.

In this city, on Saturday last, Marshall S. Jones, Esq. of Enfield, Mass., 58.

In this city, Miss Martha M., daughter of Mr Charles Winslow, 16.

In this city, of consumption, Mrs Lucy W. Huntington, 30.

In this city, Mrs Isabel Whiting, formerly of Dedham, 79.

In Hingham, Nov. 17th, Mr Hosea Gardner, aged 53—and on the 19th, his sister, Mrs Silence Wilder, aged 51, wife of Mr Benjamin Wilder.

In Hingham, Nov. 21st, Mrs Lucy Lewis, aged 67.

ENGLISH BOOKS, by the Caledonia—just received.—Among them are the following.
Bentham's Deontology, edited by John Bowring, 2 vols
McCulloch's Dictionary of Commerce, royal 8vo
Dean Graves Works 4 vols 8vo
Ceremonies and Traditions of the Jews, by Hyam Isaacs, a converted Jew, 8vo
Brougham's Discourse on Paley's Theology, 12mo
Winkle's French Cathedrals, 4to plates
do British do 2 vols 4to, plates
The Georgian Era, 4 vols 8vo
Turner's Lives of Eminent Unitarians, 12mo
Riddle's Christian Antiquities, 8vo
Howitt's Visits to Remarkable Places, 8vo
Ranke's History of the Popes, translated by Sarah Austin, 3 vols
Blair's Inquiry into the state of Slavery among the Romans, 12mo
The Truth of Revelation demonstrated, by J. Murray
Goethe's Correspondence with a Child, 3 vols 12mo
Brougham's Demosthenes upon the Crown, 12mo
Review of do 12mo
Unitarianism Defended, 8vo
McCormack's Philosophy of Human Nature, 8vo
Goethe's Faust, 18mo—The Arabs of Spain, 2 vols
Peter Paul Rubens—his Life and Genius, 12mo
Croly's Life of Burke, 2 vols 8vo
Mrs Jamieson's Social Life in Germany, 2 vols
Newman's Lectures on Justification, 8vo
The Works of Thomas Gray, including his Life, Letters, &c., 4 vols 12mo
Milne's Poems, 2 vols 12mo—Table Talker, 2 vols 12mo
Milne's Poetry for the People, 12mo &c &c
For sale by J. MUNROE & CO. n 28

PALFREY'S EULOGY, 2d edition.—A Discourse on the Life and Character of Rev John Thornton Kirkland, D. D., LL. D., late President of Harvard College, pronounced on Thursday, June 5, 1840, in the New South Church in Boston, before the Pupils of President Kirkland, and the Government and Students of the University, with an Appendix; by John G. Palfrey.
This day published by J. MUNROE & CO. n28

BANCROFT'S HISTORY, vol. 3.—History of the United States, from the Discovery of the American Continent; by George Bancroft. Vol. 3—containing several beautiful engravings, maps, &c.
Just published; for sale by J. MUNROE & CO., 124 Washington street. n 28

THE MONTHLY MISCELLANY OF RELIGION AND LETTERS; Edited by Rev. Ezra S. Gannett; is published on the first of every month in numbers of sixty large octavo pages handsomely printed, at three dollars per annum.
Every number contains numerous Original Articles—a Sermon—Notices of Books and a greater amount of Intelligence relating to the Unitarian denomination, than any other of our Periodicals. The numbers already published have contained articles by the following writers:—Rev H. Ware jr, D. D., Rev Dr Dewey, Rev Dr Parkman, Rev Dr Walker, Rev E. Peabody, Rev C. A. Bartol, Rev C. Stetson, Rev A. P. Peabody, Rev C. Palfrey, Rev E. B. Hall, Rev G. E. Ellis, Rev John Pierpont, Rev W. H. Furness, Miss Lee, author of 'Three Experiments of Living,' Miss Park author of 'Miriam,' Rev R. C. Waterston, Rev T. B. Fox, Rev S. Osgood, Rev C. Robbins, and many others. Every endeavor is made to render the work work worthy of patronage.
The number for January being the commencement of a new volume, a good opportunity is offered for subscribers to commence.
Specimens will be furnished for examination, by applying to WM. CROSBY & CO. Publishers, 118 Washington street.
Wanted—Men to solicit subscribers to the above work. n 28

NEW BOOKS.—Bancroft's History of the United States, third volume; Great Events related by great Historians; Wilhelm Meister' Apprenticeship, translated by Carlyle; Dana's Two Years before the Mast; &c.
Just received and for sale by
WM. CROSBY & CO.
n 28 118 Washington street.

CHAPEL LITURGY, 5th edition.—A Liturgy for the use of the Church at King's Chapel in Boston; Collected principally from the Book of Common Prayer, with Family Prayers and Services, by F. W. P. Greenwood. In press and will shortly be published by JAMES MUNROE & CO., Boston Bookstore, 134 Washington street. o 24

WORKS OF W. CHILLINGWORTH, M. A.—(American edition)—containing his book, entitled The Religion of the Protestants a safe way to Salvation, together with his Sermons, Letters, Discourses, &c &c—First American from the twelfth London edition, 1 vol.,
For sale by CHARLES C. LITTLE & JAMES BROWN 112 Washington street. n 21

BANCROFT'S UNITED STATES. Vol. 3.—History of the United States from the Discovery of the American Continent, by George Bancroft, vol 3.
This day published by C. C. LITTLE & J. BROWN, 112 Washington street n 21

AT THE ONE PRICE STORE, No 28 Washington street, families can supply themselves with woollen goods adapted to the season, of good fabric and at fair prices.—Also, a prime assortment of sheetings and shirtinge, at a lower prices than at any other store. Purchasers can satisfy themselves of this fact by examining for themselves. 3t n 21

AMERICAN HISTORICAL CARDS.—Just received and for sale at TICKNOR'S, corner of Washington and School streets, American Historical Cards, being a set of questions and answers, relating to American history, and the Government of the United States, designed for the instruction and amusement of young people. n 21

RENWICK'S CHEMISTRY.—First Principles of Chemistry, being a familiar introduction to the study of that science; for the use of schools, academies, and the lower classes of colleges: by James Renwick, LL. D.
Just published and for sale at TICKNOR'S. n 21

ENGLISH DRAMATISTS.—The works of Beaumont and Fletcher, with an introduction by George Darly; 2 vols, London—Edward Moxon's edition. The Dramatic works of Massinger and Ford, with an introduction by Hartley Coleridge, in 1 vol. Moxon's edition. The works of Ben Jonson, with a memoir by Barry Cornwall, in 1 vol. Moxon's edition.
For sale at TICKNOR'S. n21

LECTURES ON ORATORY—PROF. BRONSON will commence a popular course of Lectures on Oratory, in the Marlboro' Chapel on *Monday evening*, at 7 o'clock, and continue each succeeding Monday evening; condensing his *ten* Lectures into *six*; interspersed with Recitations from some of the principal Poets and Orators of the world. In many respects, this Course will differ from the former one, embracing, however, all the principles of his system, rhetorically applied.
Single Season Tickets, $1; Triple do do, for two Ladies and a Gentleman, $2; Family do do, for five of its members, $3. May be obtained at the principal Bookstores.
P. S. Admission for one evening, 25 cents.
N. B. Mr Bronson's stay in the city is limited. He will open Day Classes on Tuesday, Nov. 24, and all who intend to take Lessons will please enter their names as soon as is convenient, at the Marlboro' Hotel. n21 3t

PERSONS FROM THE COUNTRY, in the want of Broadcloths, Cassimeres and other woollen goods will find it for their interest to call at the ONE PRICE STORE No 28 Washington street. At this establishment goods are sold at the very lowest rates and no deviation made from the price. 3t n 21

DEWEY ON UNITARIANISM — Discourses and Discussions in explanation and defence of Unitarianism, by Orville Dewey, Pastor of the Church of the Messiah in New York
This book is designed to answer the question, What is Unitarianism?
Published by JOSEPH DOWE, 22 Court st. n21

R. E. DIXON, successor to GEO. H. GAY, Dentist Removed to No. 9 Winter Street. july 18

EVENING SCHOOL.
MR AMOS BAKER informs

POETRY.

For the Register and Observer.

HASTE THEE, FOR WINTER IS NEAR.

Child, by the fountains at joyous play,
Catching the breezes that round thee stray,
Tracing thy path on the pebbly shore,
And dreaming thy day-dreams o'er and o'er,
Haste! for the storm will o'ertake thee there:
Tempests will ruffle the streams so fair:
Silence will steal o'er their silvery flow:—
Home to thy mother, thou little one, go.

Stranger, afar on thy lonely way,
Pining in sadness for home's bright ray,
Weary and faint, with thy tearful eye
Dim with the shades of memory:
Haste! for thy hearth-light burns clear and bright:
Haste, for they wait for thine eye's loved light:
Home to thy kindred, the cherished and dear,
Hie thee away, for the winter is near.

Mariner, tost on the curling foam,
Proudly careering thine ocean-home,
Dreaming perchance of the sunny sky,
And the fragrant spices of Araby:
Wake thee, oh wake! for the howling storm
Is brooding now o'er thy bark's bright form:
Hark! 't is its breath in thy shrouds! dost hear?
Wake thee, oh wake, for the winter is near.

Student, alone in thy moss-grown bower,
Conning thy tasks by the twilight hour,
Wrapt in the visions of future fame,
That are circling in glory around thy name:
Away! for thy sunset light grows dim.
Thou must hasten thy midnight lamp to trim.
Thy brow is pale, and thy bower is drear,
Hie thee away, for the winter is near.

Yes, winter is coming. It steals away
The autumnal tints, each returning day:
And its snowy mantle is hung on high,
Prepared to fall from the dard cold sky.
There 's a warning echo on plain and hill,
'Haste! gather your treasures, your garners fill.'
There 's a voice in the streamlet that 's hurrying by,
'Prepare! for the desolate winter is nigh.'

Oh thus, ere the winter of life steals on,
Ere the roses from youth's sunny summers are gone,
While our hearts are light with the dewy ray,
That gilds the fresh morning of life's young day,
Oh thus may me haste, ere the lengthening shade
Of declining day on our brow is laid,
And gather our treasures in realms on high,
And watch, for the winter of Death may be nigh.

L. B. T.

For the Register and Observer.

THE DEAD.

When twilight's sober hours come on,
And day's distracting cares have gone,
I love to choose some lonely way,
And slowly walk, to muse and pray.
Then visions of the past arise
And shadowy flit before my eyes;
I see my sainted mother's face,
I feel again her warm embrace,
Her words of kindness greet my ear,
She calls my name in accents clear.
My sister too, with airy tread,
Appears and playful nods the head,
Her actions full of joy appear,
Her merry laugh again I hear.
My father's form once more I see,
And take my place upon his knee,
He tells the stories of his youth,
Or teaches me the laws of truth.
But soon the vision takes its flight,
The forms of loved ones leave my sight.
Yet grant me, God of love, I sigh,
To really meet them all, on high.

MISCELLANEOUS.

OLIVER CROMWELL.

We stopped in Cambridge long enough to admire one of the choicest specimens of Gothic work in England, the Chapel of King's College; and to catch a glimpse at the flowing gowns and brisk caps of the literary loiterers on the banks of the 'classic Cam.' Returning from a ramble through the crooked streets of the town —in which there is an odd mixture of meanness with magnificence—we found our post-chaise at the hotel door. Promising ourselves another visit to Cambridge after we had seen its rival, Oxford, our horses leaped forward toward Huntingdonshire, the birth place and residence of Oliver Cromwell, the humble brewer of Huntingdon, the puritan farmer of St. Ives, the matchless conqueror at Naseby, and the far-sighted and high-minded Protector of the British Commonwealth. Those who have copied Cromwell's character from the prejudiced pages of Hume and Goldsmith, will wonder that we lingered two or three days with increasing interest around the youthful haunts of this 'Hypocrite and Usurper.' But, so it is. Our hearts swelled as we stood on the spot of his birth in the homely little town of Huntingdon. Even the dust on the walls of its old school room, where Cromwell's desk is shown, was precious in our sight. We spent gratifying hours in looking at his handwriting (bold and strong, like the man,) inscribed on the Church records when he was warden of St. Ives, and in walking through the house and over the farm he so long occupied in that retired village, when training his mind and heart for that struggle whose earthquake was to topple headlong the sanctified corruptions of ages. Our free blood grew warm in riding over the plains cultivated by the Independents of Huntingdonshire—the 'Ironsides' of the revolutionary army—whom Cromwell fired with a hatred of kingly and priestly tyranny, which, in after years, marshalled by his skill in the field, swept to ruin the legions of an arrogant court and hierarchy, like chaff before the whirlwind. All this may seem wild enthusiasm. But, who that loves freedom of conscience in religious faith and ecclesiastical government, will not admire the bold and consistent champion of this priceless principle?

An impartial biography of Oliver Cromwell is yet to be written. Royalists have discoursed of him. He said to Sir Harry Vane, 'I would as soon put my sword through the heart of the king as that of any other man.' What a rent in the sacred veil which shrouded the anointed tyrant! The startling truth—the King is but a man—streamed through it. Churchmen have written of him. He abolished the monopoly of their Establishment, stabled his troopers in their Cathedrals, and seeing twelve silver statues in the niches of the chapter-house at York Minster, asked the trembling Dean, 'What are these?' 'The twelve Apostles.' 'Take them down and coin them into money, that they may go about doing good like their Master.' Scotch Presbyterians have carped at him. He dashed in pieces their iron system and erected Independency on its ruins. Infidel historians have blotted his character. He preached and prayed with the Puritans of Huntingdonshire. Literary aristocrats have lampooned him. He came up from the mass—wrested the plate of Cambridge University from the royalists who were about to melt it down for the use of Charles—imprisoned the heads of the Colleges for disobeying the orders of Parliament—and more than all, was no poet, knew little of Virgil, and wrote in a lumbering, entangled style. Contemporaneous republicans called him a tyrant. And *such* republicans! He ground them to powder, because, under the name of Freedom, they plotted to restore monarchy, and to bring back the gags and dungeons, and faggots of the ecclesiastic. There have lived those who have even disputed the talents of Cromwell. But, the fact stands out before the world, that an obscure individual, without title, property, or influential friends, created the means and trained the men, which, under his leadership, conquered in many a field and against fearful odds, the hereditary chivalry of England. When the issue afterwards came—who shall consolidate and govern the new commonwealth!—the scores of great minds around the revolutionary council-board of 1650, found a master spirit among them, whose altitude they had never measured. The brewer became the Protector, and the farmer of St. Ives gave law to Britain. Nor did he, in the height of his power, despise the steps by which he ascended. Freedom of conscience shone conspicuously on his escutcheon; and while with one hand he shielded the humble Quaker from persecution at home, with the other he wrung respect and homage for the Commonwealth from every monarch in Europe.—*New York American.*

AUTUMN.

At this season, when we are gathering into our storehouses, let us bear in mind our Lord's parable of the rich man, and learn the lesson it teaches. 'The ground of a certain rich man brought forth plentifully, and he thought within himself, saying, What shall I do, because I have nowhere to bestow my fruits? And he said, This will I do; I will pull down my barns and build greater, and there will I bestow my fruits, and all my goods; and I will say to my soul, soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry.' It appears he did not bestow a thought on his duty of seeking out the distressed and afflicted; his only thought was that of gratifying his own wishes, forgetting the divine author of all things, who had entrusted this abundance to him, as a steward, that he might make a right use of it. He had also forgotten that he was mortal, for he laid up for many years. Let us listen to the result that attended all his treasures. 'But God said unto him, Thou fool! this night thy soul shall be required of thee. Then whose shall these things be which thou hast provided?' May this instruct us not to be too anxious for the things of this world, and to make a right use of what God has given us, that we may so improve it to his honor and glory, that when called from earth we may have ever durable riches laid up in heaven.

Are not the traces of the power and goodness of God seen from one end of the year to the other; may we praise him, and may our hearts be inclined to love him. May we learn from the fall of the leaf in autumn, a lesson of the frailty of human life. We are fading, falling leaves; death may soon overtake us; we may wither even in a day, and return to the dust. We are suspended by a slender thread, and may be deprived of all in a moment.

May we exclaim with the Psalmist, So teach us to number our days that we may apply our hearts unto wisdom, that when we are gone, and the places that now know us will know us no more, may we leave behind us the well ripened fruits of righteousness, love and holiness; then death will be a welcome messenger to our souls.—*Miss Johnson's Reflections.*

TRUTH.

If you would establish such a character for strict veracity as will entitle you to the perfect, implicit confidence of your friends, you must maintain habitually the most rigid regard for truth, whether in the most trifling or the most important matters. It is not enough to avoid gross, intentional falsehood in your statements; but be correct and accurate in all you say. 'That is one of Ned Hunter's stories,' Ned's companions used to say to any improbable story that was repeated after him; 'we can believe as much of it as we please.' It would have made Ned angry enough to have been called a liar; and, indeed, nobody ever accused him of telling downright falsehoods, or of framing stories without any foundation in truth; but he was so fond of relating wonders, that every thing he had to relate was something wonderful. He could make a great story out of almost any thing. Some exploit of his own Ned had very often to recount; and then it was always with some additions or exaggeration. If he had taken a leap of a dozen feet, it was easy to make it out fifteen or twenty. If he had beat the other boys in swimming, it was *fifty times* as far as any of the rest, that he had ventured. Nobody thought of relying upon Ned's authority in any matter of importance; for, even when he had no intention of deceiving, his habit of talking at random would lead him beyond the strict truth.

There are a great many persons like Ned Hunter in this respect—persons who would hardly be guilty of downright falsehood, and yet who allow themselves in such a loose careless way of talking that we cannot rely upon the accuracy of their statements. A lady of this character, who called one day to inquire after a sick friend, was told that she remained very sick, and that, the night previous, she had seemed a *little wandering in mind.* This information the lady repeated in the following terms: —'Oh! Mrs —— has been growing worse very fast indeed; and she is now *raving crazy.*' This is as near the truth as some persons usually approach in telling a story. It is not surprising that we can, in general, put so little confidence in flying reports, since in reaching us, they pass through so many hands like these. It is not well to talk in this hap-hazard sort of way. We should accustom ourselves to speak soberly and within bounds at all times, if we would have any value or weight attached to our testimony in matters of importance. Never state as a positive fact that which is only an opinion or supposition of your own. Declare for the truth only what you know to be truth, and let it be enough that you are the authority for any statement, to have it fully believed.

To tell a falsehood, even in jest, has the effect to shake the confidence of others in our word. I do not allude to making assertions which are ironical, or which we do not intend shall be believed, but to intentional deception or for the sake of sport. Persons frequently allow themselves rather too much latitude in this respect. We have no warrant for falsehoods of this kind, any more than for those of the most serious nature.

Faithfulness to our promises, is a principle we cannot be too strict to maintain. Be careful, in the first place, what promises you make; but after they are made, never break them lightly. Some persons are too ready with their promises. To please their friends, they will promise almost every thing; and they are as ready to forget or to break the promise. To enter into an engagement without knowing or considering whether you will be able to fulfil it or not, is as wrong as telling a falsehood; and not to fulfil it without a good reason may be falsehood in itself. Be so true to your word, in every case, that for you to promise a thing, will make it sure.

THE ROSE AND THE CLAY.

One of the most eminent authors and philosophers has the following little fable, in order to illustrate the great advantages which are to be derived from keeping company with the wise and the virtuous.

'As I entered the bath one day, a friend presented me with a piece of perfumed clay. I was so pleased with the rare odor, that I exclaimed, 'In what favored region of earth wast thou found? I am enraptured with thy heavenly fragrance!' It modestly replied, 'I am nothing but common clay; but I had the good fortune to lie for many years at the foot of a rose bush; and the sweet influence of so close an intimacy has produced this effect upon me which you admire; or else, in truth, I should have been nothing but a lump of worthless clay, as is my nature.'

And what art thou, O man! if thou dost not partake of the secret influence of a purer Being! Worthless clay! Ay, and worse than worthless—a mass of poison and corruption. Let the Christian learn humility and gratitude from this lesson of the Mahometan.

A Physiological Fact.—A surgeon in the U. S. Army, recently desired to know the most common cause of enlistments. By permission of the captain of the company, containing fifty-five, in a pledge never to disclose the name of any officer or private, except as a physiological or metaphysical fact, the true history was obtained of every man. On investigation, it appeared that nine-tenths enlisted on account of some female difficulty; thirteen of them had changed their names, and forty-three were either drunk, or partially so, at the time of their enlistment. Most of these were men of fine talents and learning, and about one-third had once been men in elevated stations of life. Four had been lawyers, three doctors, and two ministers. The experimenter believes if it were not for his pledge of secrecy, that this would be as interesting a history, and would exhibit the frailty of human nature as fully as any experiments ever made on the subject of the passions.

MARY OF THE MOUNTAIN.

Mary Young, was a native of Germany. She came to America sometime about the year 1764-5, and settled near Germantown, in the state of Pennsylvania, together with her mother and several sisters, all of whom were young women. They had suffered persecution in their native country, and therefore sought an asylum here. Finding that their peculiar and secluded habits drew upon them the gaze of curiosity, they left Germantown, and sought out a sequestered spot among the hills of Oley, in the county of Berks, Pennsylvania, where, by the most incredible labor they cleared a few acres of land on the side of a mountain, and there erected a neat little cottage, in which they passed the remainder of their days. A small enclosure near the cottage, now contains all that is left of the family of love, the last of whom was Mary, who survived her last relation near forty years, during which time she lived alone, passed her leisure in deeds of charity and good will to her neighbors, and in love and adoration of her Maker.—She visited the sick, and administered to their wants; but never tarried to eat or to converse with them on common topics of conversation. Her language which was always in her native tongue, was elegant; her manner and countenance mild and benevolent; her opinions liberal and rational; and her worship ardent and pure. Her cottage was a temple hallowed to the Lord, from which ascended the incense of prayer and praise, pure and undefiled as could arise from the human heart.

Her little territory was the abode of peace and tranquillity, on the side of the mountain; a few acres of beautiful upland meadow surrounded it. For many years it was enveloped in an impervious forest, its site could be ascertained only by the smoke which curled above the tops of the trees. Not a cat or a dog or any other domestic companion had she, except a cow, for whose bed she collected the dry leaves of autumn. Her food was composed of fruits and vegetables, and she quenched her thirst in the limpid mountain spring—an apt emblem of that living fountain of which her spirit drank and whose stream leads to everlasting joy and felicity.

Finding herself weak and languishing, she crept to the edge of the mountain, and there waited with unmurmuring patience, till she was perceived, to crave the charity she had so often bestowed on others. She was seen and pitied. A kind friend attended on her to smooth her pillow, and to witness her happy exit. She bore the most excruciating agony without a murmur; continually giving thanks to her Redeemer for the grace which imparted fortitude to resist complaint.

From the weakness of an infant, she was endued with strength at last to raise herself on her knee, and offer up an ardent prayer, after which she returned to her bed, and closing her own eyes, fell asleep in Christ Jesus, on Tuesday the sixteenth of November, 1819, aged seventy-four.

She had desired to be laid in the little enclosure which contains the graves of her mother and her sisters, without parade, and in a plain manner, but the affection of her neighbors drew together a large congregation, who felt in her end how sweet it was to *die in the Lord.*

Virtue of a Kiss.—Would that mothers knew the virtue and power of a frown and a kiss; for with these instruments of terror and love, a child may be governed almost entirely before it can speak. But parents apply the same treatment to the tender bud just springing from its germ, as they would to the "gnarled oak with which the storms do wrestle uselessly." They snarl, they scold, they fight, they rave, they storm; and the child, though soft and calm as is the waveless lake, is stirred into turbulence and wrath, and their cry is heard—'What a tiresome child!'

Dogmatism.—The scepticism of age is always in proportion to its dogmatism. The more, therefore you would compel a child to hold opinions against his mind's reception of them, the more likely will he be found to suspect *you,* and to doubt *them.* Some wit gives the following, as illustrative of dogmatism: 'Take a dog and a fine rump steak: endeavor to force the latter down the throat of the former, and you will get bitten to a certainty.' Thus, however good and wholesome a truth may be (for some opinions are truths,) yet, if you attempt to *force* it, it will most assuredly be rejected.

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Two gentlemen who had been left executors to the will of a friend, on examining the property left by the testator, found they could not discharge the legacies by some hundreds of pounds; astonished at this circumstance, as the deceased had frequently informed them he should leave more than sufficient for that purpose, they made the most diligent search possible among his papers, &c. and found a scrap of paper on which was written, 'Seven Hundred Pounds in *Till.*' This they took in the literal sense of it; but, as their friend had never been in trade, they thought it singular he should keep such a sum of money in a till: however, they examined all apartments carefully, but in vain, and, after repeated attempts to discover it, gave over the search. They sold his collection of books to an eminent bookseller, and paid the legacies in proportion. The singularity of the circumstance occasioned them frequently to converse about it, and they recollected among the books sold there was a folio edition of Tillotson's Sermons. The probability of this being what was alluded to by the word 'Till,' on the piece of paper, made one of them immediately wait upon the bookseller who had purchased the books, and asked him if he had the edition of Tillotson, which had been among the books sold to him? On his reply in the affirmative, and the volumes being handed down, the gentleman immediately purchased them; and examining the leaves found bank notes singularly dispersed in various parts of the volumes to the amount of £700! But what is, perhaps no less remarkable, the bookseller informed him that a gentleman at Oxford, reading in his catalogue of this edition, had written to him and desired it might be sent to him, which was accordingly done, but the bindings of the books not meeting with the gentleman's approbation, they had been returned and laid upon his (the bookseller's) shelves until the day the notes were found.—*London paper.*

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D. MACK, *Principal.*
Cambridge, July 1st, 1840. july 11

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